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STUART CHASE

The Family's Part in Social Change
GEORGE D. STODDARD

Learning to Work with Nature
S. RAE LOGAN

Saturday, Sunday
JOHN E. ANDERSON

A Recipe for Christmas
ROBERT P. TRISTRAM COFFIN

THE ONLY OFFICIAL MAGAZINE
OF THE NATIONAL CONGRESS
OF PARENTS AND TEACHERS

Objects of the

National Congress of Parents and Teachers

TO promote the welfare of children and youth in home, school, church, and community; to raise the standards of home life; to secure adequate laws for the care and protection of children and youth.

TO bring into closer relation the home and the school that parents and teachers may cooperate intelligently in the training of the child, and to develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education.



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NATIONAL PARENT-TEACHER
The Only Official Magazine of the National Congress of Parents and Teachers

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EVA H. GRANT.....*Assistant Editor*
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MRS. JOHN E. HAYES.....*Associate Editor*
WM. McKINLEY ROBINSON.*Associate Editor*

EDITORIAL OFFICE
600 South Michigan Blvd., Chicago, Illinois

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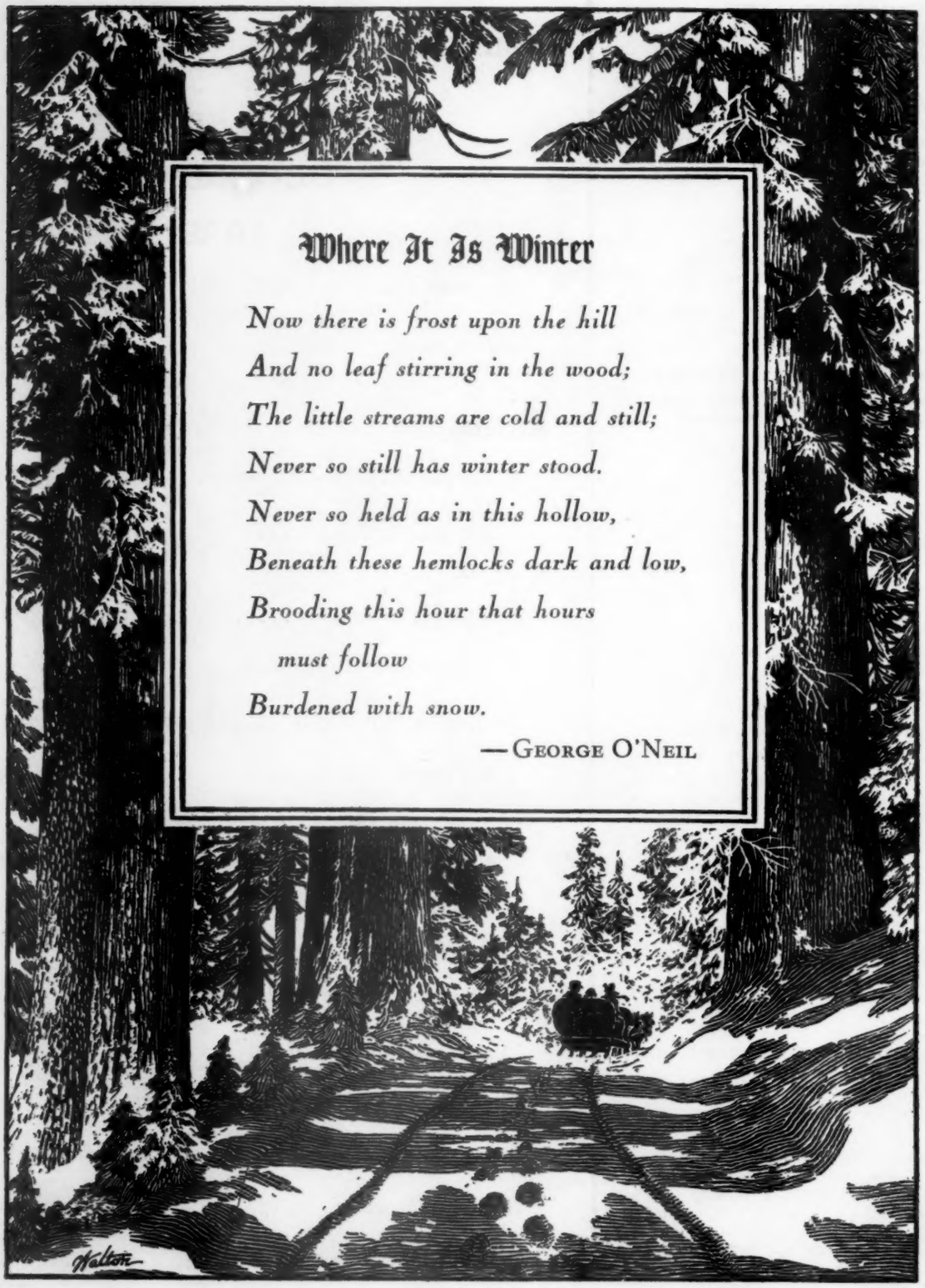
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Where It Is Winter

Now there is frost upon the hill
And no leaf stirring in the wood;
The little streams are cold and still;
Never so still has winter stood.
Never so held as in this hollow,
Beneath these hemlocks dark and low,
Brooding this hour that hours
must follow
Burdened with snow.

—George O'Neil

The President's Message

Lost Christmases

OF ALL DAYS in the year Christmas most truly has its roots in the past. From eve to dawn and dawn to night it lingers and then is gone, fading into the blurred tapestry of memory, merging with the rushing stream of living which makes up our years.

The earliest Christmas now dimly recalled may have centered around a little chair—a chair made beautiful with gay and glossy red paint; a chair whose sturdiness meant comfort and security. The joy of owning it became part and parcel of the first remembered Christmas.

Soon another Christmas and yet another added its symbol to the pattern and the meaning of the day. Light shone from candled windows, streamed from open doors, blazed and gleamed upon the branches of the tree. Hearts and arms were flung wide to friend and neighbor and kith and kin; the shared bounty of table and hearth and home spelled the happiness of human friendships and affections.

And many another Christmas set its seal upon the spirit. The angel's message of peace and joy; the story of a little child in a manger; the exaltation of human worth; the vision of divinity were found in carol and song, in loveliness of color and imagery, in words of adoration and of beauty.

THOSE CHRISTMASES ARE PAST! They linger but faintly in our memories. The little chair long since discarded and destroyed—was it a rocking chair? The happy groups laughing and shouting around the tree—where are they now? The carols and the music of the organ, the mosaic of the stained glass window reflected on the snow, the aspiration and the deep joy of the spirit—these experiences have receded down the lengthening vista of the past.

Yet out of these Christmases past has been fashioned a Christmas day more needed and more longed for by the people of the world. Upon the foundation of the giving-and-sharing that was the earliest of Christmas recollections is built the structure of social response to the physical and material needs of our neighbors and our fellow men. Out of the warmth of our companionships and friendships has come the fine harvest of common understanding, human tolerance, and social justice. In the consecration and devotion which marked the spiritual experience of many a Christmas past we find hope and courage and voice for the deep convictions which are ours today.

And so Christmas 1939 calls back the laughter, the bells, the lights, the prayers, the joys of other years; it gives us assurance and promise and faith for the future of our land. We renew our Christmas purposes—that songs of peace on earth and joy to the world shall echo from pine to palm and shore to shore in this our land; that we shall point our children to that star of hope which is the light of universal understanding and brotherhood; that America's children may at last have a part in placing within the reach of all men everywhere life's greatest gift—the gift of human happiness.

Frances S. Pettengill

President,
National Congress of Parents and Teachers

Concerning This Issue

THIS ISSUE focuses the attention of parents and teachers upon the conservation of natural resources, the effect of their waste and devastation upon human life and human affairs, and the serious responsibility of every individual to participate in the restoration and maintenance of these basic resources which are the foundation of American culture. The issue offers evidence that it is nature controlled that has liberated a large proportion of mankind from the menial duties of life, and nature conserved that has permitted social, scientific, and esthetic development.

In this issue is described the North American continent as it looked three hundred years ago with all its rich natural resources; is traced the slow process which recklessly depleted these treasures; and is pictured the effect of this depletion upon human thought and conduct and nature. How to stimulate in boys and girls a regard for the nation's resources; an intelligent understanding of the methods, significance, and applications of science; and a desire to work cooperatively with nature are discussed. Other discussions take the problem of conservation into the home where foundations for all ideals of conservation are laid—where the child learns early to adapt, to plan, to budget, to share, and to appreciate the conservation of human energy and human conduct and human freedom.

Thus human nature is approached via nature and mother earth, their influence upon plants, animals, and above all upon the nations and races of men. Our attempts at international arbitration which grow out of the love of peace, the dream of brotherhood, the vision of universal concord—all depend in great measure upon land and natural resources. The conservation of the soil, the rivers, the grasslands, the wild life, and the application of science which will contribute to the general welfare and well-being of mankind are the responsibility of this adult generation for the future which belongs to our children and youth.

Learning to Work with Nature

S. RAE LOGAN

THE fact is that most of the territory occupied by the United States is not naturally suited for a permanent civilization. It is like the land of the Mayas of Yucatan or the land of Babylon—a rich country where civilization can flash into a blaze of glory and then collapse in a few generations into ruin. Our soil is not enriched by the usual methods of cultivation, but impoverished. By the normal processes of our farming, our mining, and our lumbering we create a desert. Without a fertile soil and self-renewing forests, the splendor of our bankrupt cities will become a ghastly joke."

It is a prophetic voice which utters this dire warning. Can education save our children from this destructiveness, impoverishment, and degradation and put them on the road to abundance, both material and spiritual? How can our children learn to utilize their inheritance and at the same time learn how to conserve it?

These problems call for habitual practice of the principle, "each for all and all for each" on a community-wide scale, and, by imaginative projection, on a world-wide scale. It calls for recognition of the fact that our modern interdependency demands a high degree of equality—for individuals, for occupational groups, for nations—in economic resources, educational resources, scientific resources. An individual finds his highest personal self-realization through this devotion to the general welfare.

I

THE PUBLIC SCHOOL SYSTEM was established and is maintained at public expense to serve the general welfare by increasing the competence of all the people to exercise popular sovereignty.



THIS is the fourth article in a series based on the Objectives of Civic Responsibility as outlined by the Educational Policies Commission. Our national life and culture—our very existence depend in the last analysis upon the availability of essential natural resources and the use which is made of them. Forests, soils, grasslands, water, minerals, oil, fish, game, and scenic beauty are among the rich natural endowments of the area of the North American continent. Since future welfare and safety depend on those things, parents and teachers may well assume considerable responsibility for checking the ravages upon the heritage of the Nation made by our ignorance, indifference, carelessness, and unbridled selfishness.

The establishment of the public school was a proclamation that every child has a proprietary right to self-realization through schooling, according to his innate capacity. Conversely, to safeguard itself, the state requires every child to be trained for his job as citizen-ruler through a period of life experiences in the schools. The public school itself is an expression of the American conception of the common wealth and the general welfare.

From the first the public school was firmly established in both state and national enactments. A large part of the land of the national government, most of which in earlier days was public, was dedicated to the support of public education. The common welfare was served by grants of small parcels for homemaking. The free land policy was the welfare plan of an earlier day, when men unfortunate in their undertakings were given a new start in return for improving their own holdings and increasing taxable resources. In the name of the general welfare, the government was also generous to infant railroads, in the way of land. Likewise it was generous to infant banking and infant industry, by way of grants of privilege and indirect tax subsidies. The government is still continuing its aid to manufacturing and banking, and is now subsidizing soil conservation and helping farmers to adjust their production.

By fraudulent methods, individuals who were willing to subordinate the general welfare to their greed, secured possession of a large part of the public domain. Because of lack of foresight and of indifference on the part of the people, vast waste of natural and human resources was permitted. Today forty-two percent of our farm land is tilled by tenants. This has taken place gradually. It is an increasing cause of waste of natural and human resources.

II

OUR CITIES at last are beginning to foresee their doom in this continued destruction. City people are becoming interested in the fact that in the rural areas from which the cities recruit their population thirty-two percent of the nation's children are being born, raised, and educated on nine percent of the nation's income; that most of them are ill-fed, ill-clothed, ill-housed, and ill-schooled, with sadly inadequate medical and dental services and little in the way of libraries, theater, and church. Their parents go on with "desperation farming," which depletes the soil and human character as well. "Poor land makes poor people; poor people make poor land." Our treason to the general welfare, in wasting natural resources and in failing to enlist science adequately, and the superficiality of our patriotism are slowly becoming known to us.

When suddenly private enterprise found it unprofitable to continue the employment of some fifteen million workers, these workers were cut off from their breadwinning and our opportunity to begin the repair of the ravages of a too undiscriminating pursuit of private profit became obvious. We discovered that the planting of trees and the building of dams and terraces by men who would otherwise be unemployed would contribute not only to the general welfare, but at the same time would enable them to maintain their morale through their enhancement of the common wealth.

We began to appreciate the nation-wide project designed to salvage our natural resources because it meant good economics, good education, health and beauty. A similar line of reasoning directed our energies into projects which brought marginal farm land back into forest and pasture; irrigated fertile dry land; put a premium upon farming with due respect to posterity; helped farmers to take light and power from the streams to lighten farm dreariness and drudgery; helped young people to stay in school and to contribute to our wealth by productive labor; and promoted adult education and encouraged art. We began more earnestly to educate ourselves for better cooperation with nature.

The documentary films "The Plow That Broke The Plains" and "The River," overwhelming in their combination of poetry, picture, and drama, stirred our conscience and patriotism. They deepened our acceptance of trusteeship for the land and our responsibility for the application of science and technology to the fulfillment rather than the exploitation of our country.

III

WHAT HAS BEEN the role of our schools in this period of self-searching? The schools, too, have been going through a period of awakening. There is reason to believe that the national internal peril which threatens children, parents, and teachers, has revealed the community to the schools more vividly than ever before and has consecrated them more realistically to the service of the people.

Trained and employed by all of the people to help make popular sovereignty work better; to seek out and disseminate vital facts and ideas; to cultivate the scientific method and cooperative attitudes and skills—in all these efforts the teachers are perhaps our principal conservators. Social changes occur so rapidly that to be good conservators, they must be effective innovators, stimulating social invention to overcome social lag. One of their main functions is to bring problems, conflicting ideas, and people together. Teachers and students must care deeply about affairs if they are to improve the state and its institutions by critical examination, evaluation, and practical service. To make this possible is the aim of the school.

If schools are to produce zeal for the conservation of resources and for the appropriate motivation of scientists, engineers, and inventors, the first indispensable is teachers who are zealous and have a feeling for their responsibility as citizens. They must be statesmen enough to make the school itself a place in which members grow in devotion to the general welfare first in their small community and then increasingly in the larger community. Respect for the other fellow, and the habit of putting the general welfare above individual advantage and privilege should be a sure product of school life in situations so characteristic of society that a carryover to life outside the school is certain. From such home and school life may emerge citizens who are capable of planning, simplifying, and operating our increasingly interdependent economy.

Problems of the conservation of natural resources with increasing frequency are today being considered a legitimate part of the educational program. The schools the country over offer examples of guided experiences which stimulate in boys and girls a regard for the nation's resources and which enable them to acquire knowledge of appropriate remedial and preventive conservation procedures. Recently a 13-year-old chairman of one of the school council committees called together the scholarship committee and explained what is meant by *scholarship*. He said, "It is doing your best and really understanding how to make things better for everybody."

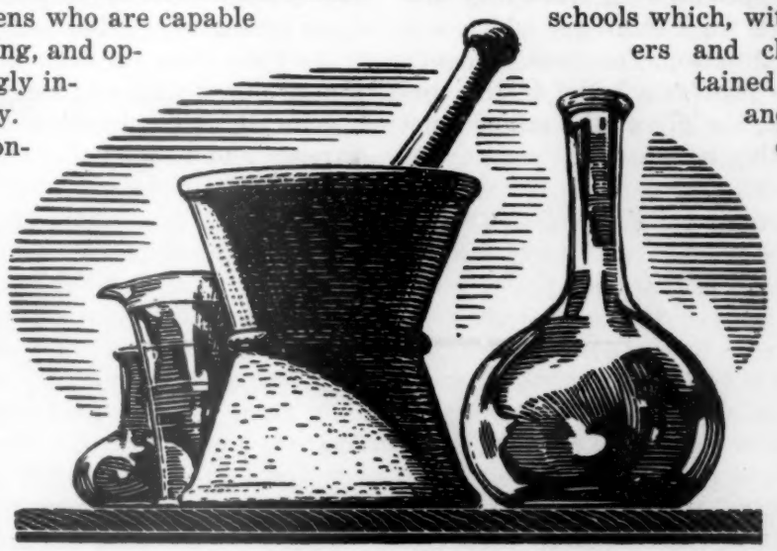
In one school the community committee is undertaking the mapping of the location of poison ivy, bringing about its eradication and explaining the treatment of ivy poisoning.

In a newly settled rural area, already on slim fare, crops were seriously threatened by grasshoppers. Farmers were working together in an effort to control this plague. At the same time the farmers were trying to organize cooperative marketing and buying. Some of the children and teachers in the local school put their heads together to think how the schools might be useful, and might benefit by participation in these two enterprises of general interest. Their first undertaking was the organization of a cooperative bee company. One purpose was to introduce bee keeping, to stimulate study of insects, particularly the devouring hoppers and the bountiful honey bees; and a second purpose was to engage in a cooperative enterprise in connection with a study of corporation ownership and operation which included private profit corporations, non-profit corporations, and public corporations.

Recently in a city school children initiated and circulated a petition for the preservation of a fine oak which was threatened by a public construction project.

IV

THESE ARE MERE incidental flashes that indicate how conservation is getting into the minds and activities of our school people. There are schools which, with the labor of teachers and children, have maintained their own nurseries, and with plants of their own growing, beautified the homes and roadsides; schools which have built terraces, afforested marginal land, constructed real check dams, demonstrated reduction of soil shifting, fought plant and animal diseases, poisoned ro-



dents and insects, tested soils, protected desirable forms of wild life.

In many schools children go on excursions to farms, forests, laboratories, fisheries, reclamation projects, sewage disposal systems, and into a great variety of other situations to see the work with their own eyes and to have personal contact with the people who are rebuilding and improving our common wealth. They hear stories of experimenters, discoverers, inventors, and statesmen in industry—particularly of those who scorn to make their own enrichment a primary consideration. They learn of the frontiersmen in the great laboratories of the government, the universities, the private foundations and industrial corporations—the men and women of the new frontier who are producing a substitute for free land.

But all too many schools are still preoccupied with subject matter that pertains to another place and period rather than to here and now. For these schools it seems simpler, easier, and safer to continue to be withdrawn into the academic, well removed from the stream of events and controversial issues. It is true that sometimes questions of "free development" or conservation are highly controversial; but after all, issues that are not controversial are not likely to be important. Our children and youth need particularly the kind of experience with controversial matters that the school is best able to provide—an experience which is well above the brickbat and name calling level, and is tolerant of persons honest, fair, and as scientific as possible.

Children and teachers are challenged by the community type of school which is self-governing and broadly realistic, to act consistently with theory. Perhaps it is not too fanciful to refer to this as conservation of integrity or, if one prefers, of mental health. Conservation of mental and social health and character development demands that people practice approximately what they profess, or at least, work for conditions which will permit a closer approximation. Teachers, students, parents, and trustees profess a belief in the conservation of integrity; the life of the school must therefore exemplify this belief.

V

IS IT POSSIBLE that failure in this respect in the school is reflected by law enforcement officials who collect "protection money" or votes from gamblers? When many take such overt treason for granted—all the while perhaps patriotically persecuting fellow citizens for exercising their constitutional right to free opinion and the free expression thereof—one wonders what was wrong with their education. How did they grow up in such confusion? Conceivably it might have been different if they had practiced under competent guidance when they were young, the making, administering, and obeying of laws in their school community. Surely the experience of discriminating thinking and effort, together with some sacrifice for the general welfare, would have committed them to a different course.

If corporation officials have had guided experience when young in the operation of a corporation for the benefit of their school community in conformity with the ideals of political and social democracy, it is likely that they will endeavor to hold corporations with which they are connected in later life to a similar method and purpose. When one thinks of this possibility and reflects that at least eighty percent of the nation's private business and industry is corporation owned and operated, one wonders whether it might not be worth while to make a suitable assortment of corporations part of the regular play and laboratory equipment of our schools. We might thereby become less dependent upon governmental coercion to protect our natural resources.

Realistic experiences in the schools will eventually render the managements of the pools of power created by organized investors of labor on the one hand, and of organized investors of money on the other, more cooperative in the interest of the public—which, incidentally, includes those same investors of labor and investors of capital.

As time goes on such aims for the conservation of our wealth and welfare must become more specifically an obligation of homes and schools, parents and teachers.

"Saturday, Sunday"

JOHN E. ANDERSON

EIGHT o'clock in the Jones's home is a time of deathly quiet. Father lies on the living room couch, reading the evening paper. Mother sits in a corner, busy with the family mending. Sister, a college sophomore, is slaving over her French and psychology at the dining room table. Junior, a highschool freshman, is building a toy airplane in his bedroom.

Eight o'clock in the Smith's home is a time of frantic activity. Father is going to a lodge meeting, mother is expecting the bridge club. While father shaves and calls for a clean shirt, mother hastily rearranges the zinnias on the buffet and counts the sandwiches once more. Sister, in a slinky gown and much make-up, clatters downstairs as her escort for the college prom toots his horn at the front door. Junior dashes out of the back door in answer to a war whoop from the leader of his neighborhood gang.

There ought to be, and there can be, a happy medium between these two pictures, both of them true enough of a large number of American homes. Burgess, in his study of the adolescent in the family made for the White House Conference, discovered that in most homes night after night, week after week, and month after month, the family spends the evenings in the manner of the Joneses—each member of the family engaged in a solitary activity. On the other hand, we hear innumerable cries of distress from observers of youth who feel that highschool and college girls and boys of today have far too much social life.

The Teen Age a Social Age

THE PROBLEM of social engagements for the children is one faced sooner or later by all parents of adolescents. In many families it is complicated by the fact that children are extraordinarily popular, burdened with a wealth of dates and out almost every night of the week. Other parents are concerned because their children have hardly any dates. Such socially ineffective youngsters are lonesome and unhappy because they must sit at home while others go out and enjoy the good times that are vitally important for teen-age self-confidence. But situations call for understanding and wisdom on the part of parents.

This is the fifth article in the Parent-Teacher Study Course: American Youth.

Normal adolescents are strongly social in their interests and desires. They want desperately to be popular and attractive, especially to members of the opposite sex. It is they who respond most avidly to the advertisements in our popular magazines for a thousand and one devices to make oneself attractive. "How can I be attractive to boys (or girls)?" is a question most frequently asked of the college counselor. And the boy or girl who is attractive, popular, "dated up" all the time, is the envy of his associates not so fortunate.

To assume that the desire for a full social life is unnatural and to surround the social impulses of the adolescent with every kind of frustration and restriction is to take a negative point of view and in the long run to do major harm. In all ages young people have broken through the walls of parental convention and tradition, and have had their social life. Both the family and the community have a responsibility for providing for the adolescents' social needs in desirable ways. Where this is not done, the young people will turn to the night clubs and undesirable dance halls that spring up on the edges of the community that fails to meet its responsibilities.

One approach to the problem consists in making your own home that type of place to which young people like to come and in providing entertainment that they will enjoy. This does not mean giving formal parties, about which the modern youngster is generally rather indifferent. It is a matter of planning informally and of affording facilities that will bring young people to use their homes freely for their associates and friends. I have a suspicion that if we are to make our homes attractive to children—and by attractive I mean sufficiently pleasant to exert a positive pull away from the more undesirable social influences of the community—we must do a substantial amount of thinking and planning. And there are some mothers and fathers who give much time and thought to planning parties for their own guests and give little or no time and thought to a program of

family entertainment that will meet the needs of their own children.

Growing Up and Out

INCLUDING our children's friends in family parties and picnics and week-end excursions, however effective it may be for younger children, does not solve the problem for all time. Eventually the older children begin to view such entertainment somewhat coldly. They are growing up, and are more interested in other adolescents than in their own family. This period of transition should be met by the parents with patience and understanding, with the point kept clearly in mind that the family will inevitably break up and the young people move away from it. If the social life of the family during the years of childhood and early adolescence has been well conceived and carried out, the affairs of later adolescence and early adulthood can safely be expected to take care of themselves and the arrival of the children at social maturity need not be a time of grave concern for parents.

All normal young people seek wider contacts than those to be found within their own families. The more energetic and aggressive will make them, no matter how their parents feel about the matter. But the sensitive, shy, and overly conscientious young people respond far too readily to parental and social restrictions, and are often broken by them. Generation after generation of youth have moved away from the family's social life, to the distress of their parents. And, by and large, these same young people have become the parents and advisers of the next generation and have gone forward to positions of stability. The affairs of youth become the anecdotes of middle age.

Even in this enlightened day, there are homes in which children are absolutely forbidden to go out on any occasion, homes in which guests of the children are not welcomed and in which there is no recognition whatever of the needs of the child and youth as a growing person. In such homes the problem confronting parents is being dodged rather than met fairly. A more wholesome situation exists in homes in which the child is given substantial responsibility, allowed to make his own decisions, and treated, from the time he enters highschool, more or less as an equal rather than as a young child subject to discipline.

On with the Dates

AT WHAT AGE, many parents ask, should such freedom be allowed the child? At what age, for instance, should social relations between the sexes be permitted? Whether we like it or not, such relations usually do commence, in normal youngsters, during adolescence, the period in which bodily and glandular changes turn them from childish interests to the more serious and important concerns of youth. The problem of dating usually appears first in the early high-school years and becomes acute in the later high-school years. Girls of fifteen and sixteen who are actually older physiologically than boys of the same age are more interested in boys than boys of sixteen or seventeen are in girls. To some extent in the modern highschool the initiative in social matters tends to be taken by the girl, contrary to the conventions of an older generation. I do not know that there is any answer to the question as to when dating should begin, for that depends upon the individual interest of the child concerned as well as upon local customs and traditions. Actually it becomes a problem around the age of fifteen or sixteen.

The more important problem is that of how much dating should be permitted a very popular youngster, and its converse, that of broadening the social contacts for a shy, reserved, relatively unpopular adolescent. Highschool dances, junior and senior proms, and similar affairs are likely to constitute crises in both cases. In general, it may be said that some dating is desirable for every child and that the problem of the relatively unpopular youngster is perhaps more acute than that of the one who has a wealth of dates and social obligations. Unfortunately, parents can do but little about this type of problem because the young people themselves develop the conventions which govern their relationships with one another. For instance, a generation ago it was customary at a dance to exchange dances or to fill out a dance program so that a girl might meet many different boys and a boy meet many different girls. Today a boy may take a girl to a dance and have every dance with her; each may meet only two or three other people during the course of the evening, even though the party may be one in which everyone is theoretically acquainted. Parents have argued endlessly with their children about this practice, to no avail.

Adolescents, we must remember, live in a social world of their own—a world which sets its own values upon conduct and seeks to enforce its own demands. Young people are markedly influenced by the majority opinion. They want to dress like their friends and to take part in similar activities. To the sensible adult the clothes the adolescent girl wants to wear may seem absurd, but to the girl "sensible" clothes would be entirely out of place in her own crowd. The same holds true of boys. At one time they may be wearing woolen

shirts and corduroys, at another time conventional suits. Nor can a girl's moral outlook, as was once believed by some people, be judged from the length of her skirt, the style of her hair, or the color of her fingernail polish. Such things vary with the mode, and youngsters are unhappy if they are forced to appear different from their companions. Some parents are sensitive to these things, whereas others are quite insensitive.

Wanted—Understanding

IT IS A FUTILE and painful process for both parents and child for the parents to insist that "What was good enough for me is good enough for you." It amuses me to hear mothers complain of their daughters' use of cosmetics as though somehow or other lipstick and rouge were sinful, when I recall that a generation or two ago many women were doing their hair up on "rats" and "transformations" under pressure of the fashions of the time, and quarreling with their mothers just as the girls of the present day quarrel with theirs. The sensible practice is for parents to impose general restrictions rather than to make issues of the many small matters which from the standpoint of time have relatively little importance. The mothers of today have turned out to be very fine people, rearing excellent families, contrary to the belief of their own mothers that they were going to rack and ruin. The lesson to be derived from observing the changing traditions of different times is, I think, that some patience, sympathy, and understanding is necessary, and particularly patience. For some young people move through the troubled period of adolescence and become respected and able adults not so much because of the restrictions imposed by their elders, as in spite of them.

To the question as to how many times high-school and college girls and boys should go out during the week there is no specific answer. In the case of the very popular youngster some reduction in the number of parties and dances would do no harm, while in that of the girl or boy who has no opportunities for social life some increase in facilities for such things would be in order. Perhaps one general principle can be laid down, namely that the social life of the boy or girl should not interfere with his or her basic activity, but should supplement it. If the youth's primary concern is school work, his social activities should be subordinated to that concern. Parties should not be allowed to cut down sleep to too great an extent nor to injure health. A woman physician who has many adolescent girls among her patients says that one "late night" a week is permissible, but not more, unless the child in question enjoys unusually robust health. Nor should social activities be allowed to become such a craze that they divert the mind from basic values and distort the view of life.



Guiding Them Right

PERHAPS THE EXPERIENCE of one community will illustrate what I mean by the positive as opposed to the negative mode of attack. A recreation director, returning from service in the Great War, was selected as chief of police in a small town. After some months of using the night stick and impounding high-spirited youth, he recalled his earlier training and gave much thought to the problem of the community. He then enlisted the support of a number of community organizations, with the result that the highschool was opened for evening parties, playgrounds were built, and vacant lots throughout the town were made available for games. Two years after the inauguration of this program the delinquency rate in the community dropped almost to zero, and the town, previously notorious for the number of young boys and girls it sent to state institutions, now sent almost none.

We never can do much in the way of solving the social problems of adolescents by denials and refusals. Substantial progress can be made only by substituting more desirable for less desirable activities. Young people are active and energetic. They seek social contacts, and in the absence of acceptable means to such contacts, they develop their own, often on a somewhat crude and undesirable basis. It is the function of parents and of the community not so much to thwart these natural tendencies of youth, as to guide them along lines that will bring effective adjustment and the most permanent satisfaction.

The Future Belongs to Youth

THE GENERATIONS of men and women pass. Years after we, parents and teachers, have disappeared from the earth, the children will, in their maturity, enter into the fullness of life and carry on our civilization.

Thought about education, then, whether by parents or teachers, must have a care for this advancing youth, rather than for the imposition of some petty scheme of learning upon the minds of the young. We know that we ought to pass on to our children the best and noblest in our heritage, surely never the worst and the meanest. We know also that these children, in their maturity, will have to face new problems in life, new ways of living, working, and governing themselves, and that we must seek to develop in them those qualities which constitute strength for life—thoughtfulness, application, consideration for others, and willingness to face strange situations squarely.

The general may be illustrated by the concrete. My father was born in 1840, while Andrew Jackson was still alive, and my mother a few years later. They began to teach me the elements of learning during the administration of President Hayes. How different now is my America from the America of 1840 or 1879! Despite the heritage which my parents and teachers gave me in distant days, I have been compelled through the years to deal with new things, with new ideas, with new issues of life that they could not foresee and exactly fit me for handling.

As guardians of the permanent good, our schools seek to serve all human life in its finest and strongest manifestations—not the life of any single class or profession or interest. To do this well, they need the sympathetic understanding and cooperation of every person in the community and the nation, who has a care for preserving the best in American life and for developing in youth the qualities which make society possible and guarantee its future amid all the varieties of untried being ahead in time. Can anyone imagine a cause more worthy of talents and powers?

That we can achieve perfection in this undertaking, given our frailties and distempers, is not to be expected but we can set out in that direction and try to keep our feet in the way. The great of old serve us still through our knowledge of their work and their examples. Those who come into full manhood and womanhood in 1955, 1960, or 1975 will be the wiser and stronger for our good work here and now—all the wiser and stronger, if instead of binding their minds too tightly, we fortify them with the insight, initiative, power, and daring necessary to grapple with things we cannot ourselves foresee.

—Charles A. Beard

Editorial . . . Christmas, 1939

NOT OFTEN has the world been caught less prepared for Christmas. Never before has Democracy been so challenged, with regard to not only its usefulness but its purpose, its strength, and its future. We have been told that this society, in which the children of the United States have been reared up to now, is a failure; that it is weak and on the decline. It is fitting, therefore, that we turn introspect. In a democracy we have nothing to fear from a frank public analysis of our shortcomings. We can make necessary adjustments, correct errors, speed up progress, meet varying social needs, and prove that a democracy is a developing process, flexible to the will of the people it serves.

The safety of our democracy depends on the widespread opportunities it offers for the development of mind and character essential to its future leadership. Beyond this, democracy must inculcate in its children capacities for living and assure opportunities for the fulfillment of those capacities. The success of democratic institutions is measured not by extent of territory, by financial power, machines, or armaments, but by the desires, the hopes, and the deep-lying satisfactions of the individual men, women, and children who make up its citizenship.

Our forefathers came to this Western Hemisphere chiefly for the purpose of founding homes where their children would be able to enjoy freedom and opportunity for the fullest possible development of their inborn capacities. To the extent that we make available to our children educational facilities, medical aid, sufficient food, and good homes, we strengthen our democracy at its very core.

IN NO COUNTRY are the interests of children more deeply cherished than in ours. We were the first nation in the world to establish a special agency of the national government for the service of children. We have made considerable progress in the application of money and service to the promotion of maternal and child health, the elimination of child labor from industries shipping goods in interstate commerce, the provision of better homes, schools, and playgrounds. Yet in many parts of our Nation large numbers of children do not have sufficient food, shelter, or clothing. They do not get even a minimum of medical care. Lack of shoes and clothes has kept many from attending school. They face frustration, insecurity, despair, and confusion. Here, then, is the true threat to our democracy.

To understand a need is to go halfway towards meeting it. Today we understand more thoroughly than ever before the needs of our children. The time has come for this understanding to be translated into action. To this end President Roosevelt called the fourth White House Conference on Children into session last April. The special task of this Conference has been clearly stated by Mr. Homer Folks, chairman of the Report committee: "To determine and define the minimum needs for the suitable rearing of children to be adequate citizens of the American democracy; to measure the extent to which these services are now being actually rendered and where they fall short in volume, quality, or distribution; to find out the causes for such shortcomings as may be found and to ascertain and recommend how such causes can be removed and how suitable provision for child health, training, and development may be adapted to every type of condition and circumstance, and be effective for every child in these United States."

SINCE THE SPRING session of the Conference, committees have been selecting and correlating the vast amount of data which is available in private and public agencies concerning the conditions under which our children live. At its forthcoming January meeting this Conference will present its major conclusions and recommendations for the provision of all those opportunities for American children which are essential to their happiness and to the security and future of our Nation.

Do not let us be placid because in our own communities things are all right for the moment. Let us realize that our future lies in the hands of the children throughout our land. Let us be grateful at this Christmastide that here in the United States we are free to turn our thoughts to the betterment of American children and that "Peace on Earth, Goodwill toward Men," far from being just empty words, is the fervent prayer of our Nation.

—FRANCES PERKINS

The Family's Part in Social Change

GEORGE D. STODDARD

SOCIAL CHANGE takes place everywhere about us. The modern American family is not immune to this process. But the term "social change" may seem obscure. If, as a mother or father or teacher, you were asked suddenly to name the principal social changes that make impacts upon family life, you might be rather puzzled by the assignment. It may be helpful at the start to sketch a few of the changes which seem to have some relation to the family.

Of course what we are interested in primarily is the significance of such changes. For example, consider the American family of today. The common number of children ranges from zero to two or three. Four children are unusual, except in the lower economic levels. Now this was not true for our fathers and grandfathers. Their families tended to be large. In the typical home there were clusters of children of both sexes, sometimes so numerous as to populate a one-room schoolhouse.

The activities of these families centered around the home. There were few substitutes for home life, such as the present-day automobile, motion picture, boys' club, camp, or extracurricular activity. Perhaps the only new invention which has tended to bring children back into the home is the radio. And most parents feel that the standard radio program for children is hardly conducive to a revived or coordinated family life.

ANOTHER SOCIAL CHANGE enables wives to work for pay outside the home. As we know, in the older days this was rather shocking. Only the rebellious woman, bent on reforming man through votes for women, or on showing men that women, too, could do men's work, had the courage to work for pay as a life objective. Now the work of women in this country and elsewhere has become common, and essential to many industrial, commercial, and cultural enterprises. Their sudden withdrawal would cause an immense shortage of human power. Since so much of this power is devoted to personal services of one kind or another, it cannot be supplied through the mobilization of machine methods.

Within the home itself, whether the family be large or small, and whether the wife works outside the home or not, we can easily find indications of tremendous social changes. For example, in the attitude toward money; in the feeling that a car is a necessity; in the granting of greater freedom to children at all ages from the preschool through adolescence; the greater freedom of vocational and marital choice granted to young people. These developments are highly important. The attitude toward money, on the part of adults or of children, may indicate the quality of the human relations involved. Similarly, our change from the old dogma that children "should be seen and not heard" to the modern practice of seeing children and hearing children—even learning from children—this too is something of a straw in the social wind.

IN A VERY REAL SENSE, much of the education and guidance of children has been taken away from the family, usually with the best of intentions and with parental consent. Parents simply do not feel able properly to guide their children in all the complex areas of modern life. They are glad to have whatever help they can get from libraries, from reading circles, from radio, theater, and musical organizations, from camps and other cooperative ventures. They know well that their simple, goodhearted advice on vocations and professions may be most unfortunate in its effects. The modern personnel officer in highschool or college feels that he must know a great deal about the ability, interests, and personality of boys and girls before he can offer expert assistance. Parents feel this need but have been able to develop little technical or professional competence.

Even the choice of a child's diet is a matter frequently taken over by persons outside the home. The school child receives constant advice and demonstration regarding the value of dairy products, of fresh vegetables, fruits, cod-liver oil, and all the rest. He brings this knowledge into the home. Sometimes it enters the home directly by means of radio, or pamphlets, institutes, or lectures available to parents. No mother attempting to choose wisely three meals a day for her children, month after month and year after year, can, in good conscience, ignore this well-meant guidance.

More often she is confused by it, for some of

the proposals are neither expert nor disinterested. They may be part of a campaign to sell some particular kind of foodstuff, to substitute poor foods in expensive packages for good foods that call for preparation or planning on the part of the mother.

The truth is that, under modern conditions of social enterprise, there is no area of child-parent relationship that is free from social impact. The impact may be commercial, as through radio advertising, and still be helpful and good for child and adult. On other occasions commercial advice or pressure may be expensive or exceedingly harmful, as in the case of radio programs in support of medical quackery. The question is, How shall the modern parent make choices? To what source should one turn for information and advice?

EVEN ON SUCH intimate questions as health, sex, and religion, parents find that pressures from outside the home are indeed strong. In certain communities they cannot send the child to school unless he has been vaccinated. I think all of us would agree that this is an excellent preventive measure, an opinion supported by the large majority of experts. At the same time such compulsion is something quite different from freedom of choice within the limits of the home. In certain crucial areas, of which public health is the most conspicuous example, the modern parent has given over to society, to government, certain important rights and privileges concerning the care and protection of children. Of course the classic example of this lies in the public school itself, for this institution represents the straightforward assignment to a public agency of what had long been solely a concern of the individual private home. This too we think is excellent from both theoretical and practical standpoints.

In sex instruction, parents are only too willing to turn over to experts in medicine, biology, or sociology the instruction and guidance of their young. But here the case is not so clean-cut. There are many things the expert can do in way of providing sound information to be given under school or other auspices. But some of the needs felt in this connection are based not so much on information as on personal, ethical, and moral considerations. We have no institution, either in church or in school, that can take over completely a function of this type. Here is an area in which the child literally needs his mother and father, where no one else can expect to take their place.

To a great extent this may be true for religion and for educational and vocational choices beyond the range of public schooling. The child's choice of religion should be an emergent from his family customs, attitudes, and expectations rather than a response to external social pressures. Only in this way can the needs and purposes of the child himself be protected. Such needs are met only through sympathetic understanding and friendly conversations. They make extraordinary demands on human patience and affection. In the best of homes, decisions will be made, even of a radical sort, without loss or damage to the integrity of the free personalities involved.



ONE SOCIAL CHANGE which may or may not prove to be of permanent significance lies in the increasing assumption by public agencies of the responsibility for giving aid to youth along a variety of lines. The Civilian Conservation Corps, the National Youth Administration, the Works Progress Administration — in these we have a first attempt to give young people in this country certain vocational and educational opportunities that might otherwise be denied. Apart from all political considerations, the fact remains that such needs of youth have long been with us; they bear no party label. They are

not likely to change with shifts in party politics, although the names of organizations and the methods of procedure may be revised.

Most people in this country want to do something for those who are needy, who are in distress, for persons whose life plans, particularly in the early years, are being ruined for lack of financial resources. In a wealthy country we can tolerate a wide economic range, but we can scarcely tolerate conditions below the subsistence level for a substantial percentage of our population.

What economic impoverishment does to home life, to children's growth and education, to vocational preparation, and to the development of the highest things in life as expressed in good reading, good art, good music, and good all-round community life—all this has been thoroughly documented throughout our recent depression. Nobody wants to return to these impoverishments, least of all those parents who have witnessed at first hand the effects of deprivation upon their growing boys and girls.

IT MAY BE HELD that the family can have no voice in all these changes, even though it can scarcely refrain from active participation. The family may be viewed as something simply acted upon. But it seems helpful to regard the family which after all is the primary unit of our society, as a force in itself. In cooperation with other families it may have something to say about the kind of schools, the kind of towns, parks, and cultural opportunities that shall be maintained. Through organizations, such as the National Congress of Parents and Teachers, parents can be influential in the service of good ideas. This, in my judgment, is all to the good.

We live in a world highly organized in terms of labor, finance, industry, and government. Yet all these categories taken together do not have for their explicit object the promotion of child welfare and family life. To most of them such an objective is marginal rather than central. Certainly, good laboring conditions and good government contribute to human welfare. That is their reason for existence. But somebody has to be informed, explicit, and forceful with respect to the detailed needs of children in the American home.

It is not just a case of standing, in general, for better health and better schools. It is a case of looking at your own children, your own home, your neighborhood, your school, your city, to see if good things are coming to pass. Frequently it will be necessary to discover a satisfactory division of labor as among home, school, and community, and between state and Federal government. It is not enough to say simply that a project is a matter of city rights or state rights, to the exclusion of Federal assistance or supervision. The drive must be to get things done, and to get them done by the most efficient combination of forces at your disposal.

It is a wholesome exercise, now and always, to read about, and to inspect if possible, the finest services available to child life and family life anywhere in this country; and then, as an exercise in insight and humility, to compare the offerings in your own community. If they fall short, why is this so? How is it done elsewhere? Do you lack a kindergarten, a nursery school, a playground, a library? *How did other communities, no richer than yours, procure them?*

Here indeed is a challenge, not only to the individual American family, but to all those social and educational organizations that seek to improve home life.

Yes, the family takes part in social change. But frequently this part is that of the lone wolf. Increasingly families must collaborate, must join together in support of real values. The playground, nursery school, kindergarten, public health center, mental hygiene clinic, boys' camp, library, community theater, consolidated school, or improved highschool are only examples of what many towns have accomplished. You will think of other services to child life and family life, and in thinking of them, it is essential to translate dreams into a plan of action.

A Continent at Stake

STUART CHASE



THE STORY RUNS that an old Nebraska farmer was sitting on his porch during a dust storm not so long ago. When asked what he was watching so intently, he replied, "Well, I'm counting the Kansas farms as they go by."

Kansas farms are good farms and the North American continent is a good continent. Its beauty, its wealth of natural resources, its great north-and-south wedge laid across the temperate zone make it the best continent on earth. It is a pity that we, like the Nebraska farmer, should sit on our front porches watching this great, good continent go out from under us. It is our homeland. It is where our children must stay. When it is gone, in the sense of a hospitable environment, where shall we live? Many Kansas farms have gone. The whole Dust Bowl is going. Other areas involving millions of people have lost their resource base in land, water, mineral deposits, and fisheries.

We have been called the richest nation on earth and probably we are now, but how rich is the most lavish of prodigal sons after the last of the old man's barns are sold and the proceeds spent? We are Americans, dependent on the hospitality of North America. We concern ourselves primarily with personality, jobs, politics, the turn of human affairs, which is all very natural; but how many of us really know the continent upon which we live? We ask: "Who is going to win the election?" "How is business getting along?" How often do we ask, "How is North America getting along?"

Now, that is my subject for this article. If my story has a hero, it is the continent of North America, especially the broad temperate zone we call the United States. First I shall try to describe briefly the primeval environment. Then I shall try to tell how it looks after three hundred years of ruthless exploitation. And finally I shall ask, "What are we going to do about it?"

Suppose we charter an airplane and cruise in leisurely fashion across North America. Suppose we equip it with one of H. G. Wells' time machines which allows us to go backward and forward in time. Suppose we equip it with a set of diviners which enable us to look below the crust of the earth and see the minerals. Now we crank our time machine and go back three hundred years.

The Red Man's Home

HOW DID AMERICA LOOK in the year 1630 when there was only one small settlement on the Massachusetts Coast and only a few Mexicans and Spaniards in the Southwest? Covering the land far beyond the Mississippi was forest, broken only here and there with meadows. A squirrel

might have left the East and traveled west for a thousand miles without seeing a flicker of his shadow in the overshadowing forest. It was a lordly forest in the East; white pine ran straight and true two hundred feet in the air, some of them to be marked for masts in the king's navy. In the West, Douglas fir, some three feet in diameter, towered three hundred feet. In California rose the Sequoia, some thirty feet in width, with four thousand annual growth rings, the oldest of living things on the planet and perhaps the most majestic!

Where the empire of the forest ended, the empire of the grasslands began. The waving grasses of the prairie covered one sixth of all America, tall, luxuriant, deep rooted. Farther west lay the mid-continent, the twenty-inch rainfall line, where the grasses begin to shorten—waist-high, knee-high, ankle-high. Still farther west, in the arid regions of the Great Basin, as well as to the south where the mountains blocked off moisture, were other types, adapted through the centuries to live with a minimum of water—sagebrush and mesquite and many others. They spread a mat over the dry plateaus, held the sands in place, and at certain seasons were radiant with flowers.

In the meanwhile, the surface layer of humus soil, manufactured by thousands of generations of plants which had died and decayed, was the most precious of all North America's resources. I wonder if you realize what a thin skin overlying the continent forms the foundation of our subsistence! Just that little layer of humus soil supports all plant life, all human life, and all animal life, and it is here that nature prepares for active growth. It takes from 500 to 1,000 years to build one inch of humus soil.

New soil is like a bank account. Under natural conditions, plants and animals die and return minerals to the soil with a margin to spare. The bank account grows. Deposits exceed withdrawals. In 1630 the soil was building and the bank account was growing. The rivers ran clear and fresh and sparkling to the sea. The average rainfall is probably unchanged from what it was then; but nature then, by every possible device, kept the water on the land.

The last ice age had scooped out great glacial pockets and these had become sparkling ponds and lakes. Meanwhile, underground were great artesian reservoirs. Now these artesian basins, lakes, marshes, and the humus itself formed a system of great natural reservoirs which held the rains and melting snows and cloudbursts, stored them slowly underground and as a result the flood crests were reduced. The waters did not run off so fast. It was a great balanced device for keeping the inflow and outflow in equilibrium.

Too often men say the thing to do is dredge the river channels and straighten them, build levees and hustle the water off the land, but nature, like a good football coach, says, "Hold 'em."

Men were few in primeval environment, but wild life was prolific. In Kentucky where the buffalo came over the mountains to the salt licks, the early settlers drove their wagons three abreast. The elk in the Alleghenies, the antelope, and the bear were plentiful. The beaver built dams from the Atlantic to the Pacific. On the Rocky Mountains, sheep and goats clung with airy grace to eternity. Geese, turkeys, ducks, cranes, and other fowl drove their wedges over the flyways, north in the spring and south in the winter. The flights of pigeons in abundance obliterated the sun. Salmon leaped up the Columbia; shad, up the Penobscot and Delaware. There were trout in every mountain stream.

North of the Rio Grande were less than a million human beings—Indians and Eskimos. The Indians, contrary to what my teachers told me, were mostly farmers. They had imported from Mexico what is called the corn-bean-squash complex, and tended their farms, with some hunting on the side. They grew sweet potatoes, wild rice, tobacco; they gathered fruits and nuts; they made maple syrup. The Indians respected nature. They kept the bank account solvent. This was their ancient way of life. This was what they knew best how to do—work with nature.

Underground there were vast coal mines, huge reservoirs of oil, great deposits of lead, copper, phosphates, natural gas, and many other minerals —richer deposits than any equivalent territory could boast. The North American continent before the coming of the white man was rich and beautiful, wild and tempestuous in storms and climatic changes, and perhaps the most bountifully endowed by nature of all the continents. Forests, grasses, and wild life had achieved a maximum vitality. Pests and diseases were at a minimum.

Now, this was a long, slow process, taking thousands and thousands of years to develop the hardiest crops. It is called climax. The forests in their exuberance invaded the grasslands; the grasslands invaded the arid lands and the deserts shrank. The whole water system was in equilibrium. This was then the stage upon which the drama was to be enacted. Out on Cape Cod the white-tailed deer looked out to sea. Over the horizon came a ship with billowing sail.

The White Man's Inroad

BUT WHAT is the picture that greets us today? It is true that the basic map is changed slightly across the isthmus; the coast line has been

changed by erosion a bit; and some river channels straightened. But as we look closer, we notice enormous changes. The old forest empire and the vast grasslands have completely disappeared; the deserts are expanding. We see a quarter of America in plowed farms where once were forests and grasses. We see a network of irrigation with many miles of pipe lines.

The old virgin forests covered 820,000,000 acres; now only 80,000,000 acres or less than one tenth of it remain. Of that acreage 200,000,000 acres have been burned over and now are dead and dying lands without plants. An unprecedented situation! In the meanwhile we are cutting our timber five times as fast as we should.

Wheat crops ripen every year but it takes a lumber crop a century to mature. There is some virgin timber left but scientists search up and down the Mississippi for varieties of native grasses. The primeval sod was overgrazed and burned off and overplowed. Grazing lands are now seriously depleted. First came the cattle boom in the eighties and presently four were grazing where there was one before. Then came the sheep—too many sheep—and Winchesters barked in the battle between sheepmen and cattlemen! Then in 1914 and 1915 came the great demand for wheat due to the war, and farming became for a time a profitable enterprise. The old short grass plains were ripped up where the plow should never have gone.

Plant food may be restored by fertilizers but when water takes the soil, only nature can rebuild it, and her rate is only one inch in not less than 500 years. Altogether, 3,000,000,000 tons of solid continent are washed out of America into the oceans every year by soil erosion, largely man-made. It would take a train of freight cars 475,000 miles long to carry this continental slice away—and that train would girdle the equator nineteen times.

Meanwhile 9,000,000 acres of good grassland have been reduced to desert by wind erosion, and serious damage is reported on 80,000,000 acres more. On a single day 300,000,000 tons of rich top soil were lifted by the wind from the great plains and deposited where they created the most damage and discomfort. Sand dunes began to form and people died of dust pneumonia. Children were lost on the way to school as in a blizzard. On a bad day you could not drive at midday without headlights. Altogether, we are reliably informed that one half of the original fertility of our country has disappeared due to these various agencies. From the crop lands, from the bare burned slopes of the devastated forest, from the broken sods of the grassland, rain and melted snows, in a fraction of the time it used to take, rush to the rivers which run red with mud and silt where once they were sparkling and clear. And of course, as the water runs off, the underground artesian basins lower and the water table drops and drops and drops. The old natural reservoirs have been seriously depleted and so floods speed up and droughts are more severe.

Meanwhile we have recklessly depleted the store



of treasure within. We have used up 52 percent of our copper, two thirds of our lead, 58 percent of our zinc, 85 percent of our gold (though that is no great loss), a quarter of our iron, and a quarter of our anthracite—and what is left is hard to get at and costly to get out. In fact, we have used up more minerals since 1900 than in all our previous history.

In place of clear water and abundant crops and scenic beauty, man has brought about stinking rivers, charred forests, swirling dust clouds, filthy cities, poisoned animals and birds. Ten million Americans have been stripped of their resource base—farms abandoned, mines abandoned. If this devastation continues at the rate which has obtained, in twenty years we are going to have deserts ominous and terrible; in fifty years there will only be 150,000,000 acres of fertile land level enough to resist erosion.

Science Cannot Save Us

A LOVELY, VITAL CONTINENT has been outraged and betrayed! But this rape of nature is not a simple crime. Counsel for defense must have his say: "A hundred and thirty million people simply could not exist while scrupulously respecting primeval conditions. How should they eat and be clothed? The forests had to be used. The ground had to be plowed. The wild creatures had to give way to domestic animals. Irrigation ditches had to be dug. The earth had to be laid open. On no other terms could we support our population."

Reasonable enough. But the real question before us—and I know of no more important question—is whether we can keep an advanced technology based on exploitation and yet come to terms with nature. We have worried about balancing the paper budget. It is important. But it shrinks into insignificance beside the more fundamental question of balancing our physical account with Mother Nature. I believe that we *can* and I know we *must* either abandon our machines or abandon the continent.

It may be conjectured at this point that invention and machines still have a chance to win out. Why bother about soils? We are told that we could run our crops on a fifth or a quarter of our present land. Why worry about petroleum when we are told that by changing the engine we can run it on alcohol? Why worry about forests when houses can be built of steel, aluminum, and glass —somewhat cock-eyed, to be sure, but houses. These are fair questions, not to be answered by pointing tearfully to the scarred beauties of nature. Has science really beaten nature altogether? Let us look at each of these questions carefully, examining them severely on their merits.

Out in California they are growing giant tomatoes by using water treated with chemicals. So it has been suggested that by using the newly discovered method we could produce as much food on 80,000,000 acres as we now do on 400,000,000. But, how do the agro-biologists propose to give us this tremendous increase in yield per acre? They propose to give it to us by tremendous increase in water at the strategic growing period—supplementary irrigation, an enormous amount of water on top of rainfall. Where are they going to get the extra water? They can get it only through dependable watersheds, by keeping underground artesian basins, by keeping forests and grass covering on the steep slopes so the water does not scoot off to the Gulf or the Atlantic or the Pacific.

Then what about alcohol for automobiles? It is perfectly true you can go from Boston to New York in a car serviced by alcohol; but where does alcohol come from? Not alone from the distillers. It comes from grain and potatoes and plants, especially corn. But what nourishes plants? Soil and water! If we are going to run automobiles with alcohol, we will need twice the present corn crop, according to the calculations, and so will need more crop lands rather than less.

And what about lumber for houses? We can build good houses of steel, aluminum, and glass, although I believe there is a parable about glass houses! However, the most important use of trees is not necessarily lumber but soil protection and flood relief to control erosion so as to keep our reservoirs full so that there may be a dependable stream of power over the dam in order that the great flow of electrical energy may be shot to the factory where the aluminum for making houses is refined! In comes nature again. Trees are more useful alive *than dead.* And so we might go down the line. Wherever the question is raised, science will find a way; we do not need to worry! In every single case I have found that at some point natural environment comes in and cannot be neglected.

Why has this destruction taken place? I think the major reason—nothing has any one reason; it is always complex—lies in what I call a concept of infinity, the spirit of the pioneer. No other Nation ever had such a slice of continent to play with except Russia and China, and none had such resources.

Looking from the Atlantic to the fabulous Pacific, our forefathers could see no end. What if a forest were leveled? Move on, brother, move on! The great open spaces beckon! It is this concept of infinity which still inspires our chambers of commerce, our boosters and service clubs, and our Wall Streets. There is always a corner to be turned. You cannot sell America short! Onward

and upward, world without end! Other nations, either because they were smaller or limited in resources or just because they had plain common sense, dreamed no dreams of land that stretched west to infinity.

A Nation to the Rescue

THE PRIMEVAL BALANCE of 1630 is gone forever. Where shall we seek a new balance? Well, first we have got to find nature's minimum demands and meet them at whatever cost. We have got to see that soil rebuilds as fast as it is exhausted, by controlling erosion and by adequate return of fertilizer. We have got to see that lumber is on a self-supporting basis so that we cut no more than nature provides growth. We have got to get natural grass on the plains, restrict grazing, hold the flood waters, and control pollution. We have to save our aquatic life and keep our artesian basins full, and one of the ways is to build reservoirs. We have to restrict the Gatling-gun hunters. We have to keep land and water and wild life at par. We have to cease living on our capital.

What shall the physical plan be? At this point, being an economist, I no doubt should bring a rabbit out of my hat. Unfortunately, I have a hat but no rabbit. The plan will have to be worked out in the fire of experience; but I can point out one very significant fact. We are faced with technological unemployment—steady displacement of men and women by machines in good times and bad. I think we have determined as a people that no American is going to starve! And if work is not to be found by these people, they are going to be supported. How much better to save two birds with one stone and put them to work saving the continent—if we must support them anyway!

We are so much more fortunate in the matter of natural resources than we are in the matter of money and credit. Nobody knows how money and credit work. But we do know how nature works in a broad way. We have worked out the knowledge of how to come to terms with her and prevent these boomerangs from coming back. We are going to have the labor supply available. All we need is confidence and determination, and the job can be done—and the most important people in this country in that respect are parents and teachers!

St. Paul preached in the city of Antioch, thundering against its sins. At that time Antioch was a great metropolis of 400,000 people. The pleasure gardens of Daphne were among the wonders of the world in that ancient day. Today it is a miserable Syrian town of 30,000. Archeologists reconstructed its ancient grandeur after digging through eighteen feet of packed gravel. Antioch perished not for its sins but by erosion along the Tauris and Lebanon rivers. The restraining terraces were neglected, and floods and silt came down. There is no philosophical difference between the fate of Antioch in Syria and the fate of Garden City in Kansas. There is, however, a considerable mechanical difference. The simple Syrian plowed four roods in a day; the simple Kansan atop his tractor plows 117. The machine enables us to telescope the old pattern, and for our sins we can perish thirty times as fast!

The great wheel turns. The continent is far more than a bread factory. People do not make continents; continents make people. The age-old strength of Russia is due to her latitude, climate, resources, and sweep. The strength of England is due to her position on the sea. The strength of our Nation is due to the continent of North America. It has molded us, nourished us, fed its abundant vitality into our veins. We are its children, lost and homeless without its strong arms about us. Shall we destroy it?



"Ideas Are On The Wing"

ELEANOR ROOSEVELT—Most of us think of the American ideal as being first of all an opportunity for education for every child in the country as far as that child is able to take the opportunity. We fall far short of that. Our next answer to what is the American ideal would be that every child should at least have a chance to come into the world healthy and strong. If that depended just on food we would fall short of that, because there are many mothers who have not food enough to insure their children health at birth. So we fall short of that ideal. Then I should say that the next ideal in a humanistic democracy would be that everybody should have an opportunity to earn a decent living under decent conditions, and I am afraid we will have to own that we fall short of that. We will have to grant that in obtaining an ideal of democracy we have a good deal of work to do. It isn't enough to applaud the fact that we need to believe in the Sermon on the Mount. How about trying to live up to it?

JAMES BRYANT CONANT—A high degree of social mobility is the essence of the American ideal of a classless society. If large numbers of young people can develop their own capacities irrespective of the economic status of their parents, then social mobility is high. If, on the other hand, the future of a young man or woman is determined almost entirely by inherited privilege or the lack of it, social mobility is nonexistent. You are all familiar with the old American adage, "three generations from shirt sleeves to shirt sleeves." This implies a high degree of social mobility both up and down. It implies that sons and daughters must and can seek their own level, obtain their own economic rewards, engage in any occupation irrespective of what their parents might have done.

ELSPETH DAVIES—My estimate, limited though it may be, is that young people at the moment are not bubbling over with hope; are scarcely patient. For it should not be forgotten that we were brought up in a world that had stated its disavowal of war; it was with sincerity that we became pacifists. At the peak of our pacifism, the world changed its mind. Looking backward, we see no steady movement toward a goal. We belonged to young groups, we believed in causes. One by one, we saw the groups split, the conferences end, and the causes lose their meaning. The challenge we face today is two-fold, being both within and without our democratic framework. Our only weapons in meeting this challenge are intelligence and strength. Let us use these weapons so that, a hundred years from now, democracy in America may really have a meaning and may not be merely a memory.

DOROTHY THOMPSON—For twenty years the world has lived in a state of anarchy—of political, economic, and financial anarchy. Every nation has been separated from its neighbors by tariffs, quotas, and trade prohibitions. Not a currency has been stable. Not a single person on this planet has had any freedom of movement unless plentifully supplied with cash. Coffee and wheat and cotton have been burned and stored and plowed under while men and women drank the brew of acorns, children cried for bread, and the very laborer in the cotton fields here, and throughout the earth, was without a decent shirt to his back. The great free economy of before the war was destroyed by the war, and after the war, with our collaboration. The only thing that could take its place would have been a worldwide democratic economic organization. But that task was too great for our imaginations and our wills.

J. EDGAR HOOVER—The American home—presided over by women of America—holds the key to many of our most perplexing problems. In preserving the security of the home, we safeguard the security of the Nation. The time has come to erect defensive walls to protect our homes and our body politic from the insidious and malignant germs of foreign isms and the subversive forces of lawlessness.

ARTHUR H. COMPTON—It remains true that the great values of life are not revealed by science alone. We must go far back into history to find a time when men felt lost as they do today. The anchor of religion has been dropped by great groups of men and has been found to drag in the storm by many others who have held to it for security. I do not mean to imply that religion has nothing to offer. On the contrary, it seems to me that when rightly interpreted we have in religion our greatest hope of reaching a stable and satisfying life. Religion needs, however, the discipline of thought supplied by science to fit our modern needs. In this age as men throughout the world are trying to formulate a philosophy by which they can live, it is to science that they are turning with confidence in its truth.

MADAME CHIANG KAI-SHEK—To restore peace that passeth all understanding in personal and world affairs, we women have a mighty task imposed upon us. The opportunity to do great good has been given us by the near breakdown of civilization, by this abominable prostration before the fetish of expediency, by this sight of millions of men marching to their doom, by this unparalleled orgy of selfish and wicked use of brute force to destroy humanity in a mad will-o'-the-wisp pursuit of personal power. Throughout the ages the progress of civilization and the stability of society have been measurable by the influence for good that women have exercised in their communities. It is a heritage that we women cannot ignore.

WILLIAM I. NICHOLS—Positive . . . Specific . . . Practical . . . Those are new and important words in the vocabulary of youth. During my own student days at Harvard I recall that there was a professor of government who talked convincingly about political theory. But when he ran for office on the Cambridge City Council he was overwhelmingly defeated by the local garbage man. And one reason for his defeat was that most of his friends and colleagues had not even bothered to register to vote. We have seen too many instances like that in recent years. We have seen that preaching can fail if practice falters. And this knowledge leaves us with a new sense of humility. For too long, we admit, we have been searching for some magic formula which overnight would remake America. Now, in the light of flames of war, we see more clearly. Our job is near at hand. It is to hold fast, to work with existing materials, to lift where we stand, and, through the cumulative force of individual effort, to make America work so successfully that it will be a challenge and an example to all other nations on earth.

DR. ALLAN ROY DAFOE—Parents do not have the right to tell their children how to live. It is their duty to disturb the child's development as little as possible. The child should be allowed to develop freely, to meet with encouraging experiences, to develop resourcefulness and courage. These things he cannot do if his parents are too active in his life. For the building of physical health, parents must accept the teachings of medical science in protecting the child against disease and giving him proper nutrition. In the development of the other side of the child's personality—his character—parents have a peculiar role. They must bring the child up in such a way that he will ultimately be completely independent of them, for only when a son or a daughter can do this is he or she a full-fledged, independent, human being—a better citizen.

DOWAGER MARCHIONESS OF READING—The women of Great Britain are working for more than military victory. They are working for the rights of their children to grow up in peace and in responsible freedom. They are resolved that never in their lifetime shall it be possible in their country for their children to be stuffed with false and brutal doctrines, and taught at school to spy upon their own parents. They are resolved to save for their children the privilege of growing up as human beings.

THESE *quotations are taken from the addresses of some of the many distinguished men and women who participated in the New York Herald Tribune Ninth Annual Forum which had for its theme "The Challenge to Civilization."*

Recipe for Christmas

ROBERT P. TRISTRAM COFFIN



THERE are all kinds of Christmases, I know. But my recipe for that feast is the only one I have found that has no flaws in it. It is the kind of Christmas I had as a boy, under Misery Hill in Harpswell, Maine, on Lost Paradise Farm.

The items that go into the making of this holiday are fairly common ones. But they must be exactly as I describe them and put together just so.

You must have a farm, first of all. I have heard of a Christmas without a farm, but it was a rather quiet affair and didn't send out many sparks. Now I am the last person in the world to be fussy about things, but the farm must absolutely be a salt-water one. There have been Christmases without the ocean, as there were once Christmases without bells. But I notice that the ballad makers always mixed the sea and church bells right in with the first Christmas of all:

> Joseph did whistle and Mary did sing,
> —Mary did sing, Mary did sing,
> And all the bells on earth did ring
> For joy our Lord was born.
>
> O they sail'd in to Bethlehem!
> —To Bethlehem, to Bethlehem;
> Saint Michael was the steresman,
> Saint John sate in the horn.

Yes, you must have the ocean. All good farms, of course, are small ones, and, what is more, small New England ones. And of these eligible northern New England ones, only the Maine ones count. But the only Maine ones worth looking at twice are the salt-water farms. And the sole salt-water farms worth their salt are the ones on Casco Bay, or more particularly on my Great Island in Casco Bay. As I say, I don't like to be fussy, but that's how it stands in my recipe!

All right. Say you've got your farm, on Great Island, and one with the ocean on two sides of it, like mine. Then you need a good cold snap, with the stars sputtering in the sky, and you freeze the ocean so hard that your father, coming from town, can drive his horse sled right over it, and you can skate out to meet him, the night before Christmas Eve, with the farm lantern. You hold the lantern up for him, and he comes into the light in his great buffalo robe coat with his breath around him like a halo and long icicles tinkling on his wide moustache.

As I keep saying, I like to be open-minded about things. But unless you can produce a father exactly like mine, it will probably be no use going on with your Christmas pudding. My father was a good singer, a fine storyteller, a man who was still over half boy, and he made me think of the starry sky when I looked him in the eyes. He was also a good gunner, and would take time to go gunning right in the middle of a bag of russets he was picking. If you have that kind of a father, it's all right. You can go on getting ready for Christmas.

YOU'VE GOT to have snow, of course, a pretty good fall of it. So you can see the lacework of rabbit tracks and mice tracks wherever you go in the woods. You must go into the woods the day before Christmas. For there will be the tree to cut. Now this is absolutely essential: You must cut that tree yourself. You must use your judgment as to the right one. It is conceivable that a Christmas might be a Christmas with a tree somebody else cut, but it would be a pretty slim and pindling one. You take your father's best axe, almost as long as you are, and you go out into the woods alone, holding the axe over your shoulder at the balance, the way a man carries his. You may have to walk a mile or two to shake off some of your more adhesive small brothers. But it must be done. This is a one-man job. You scare up a partridge, and he fills the clean air with powdered diamonds as he goes up through the trees. For

of course the sun is out brilliant, and the boughs are sparkling with snow on every twig. The tree you want, of course, is a fir. If your farm is like my Lost Paradise one, you will have about three thousand to pick from. You will come on a perfect fir tree at last, with its branches even all around. But you will never think of cutting that one down. That would spoil your whole Christmas. You are a New Englander, and you must never use the best you have. You must not destroy a pattern of the perfect. You go on till you find a fir not quite perfection. It must be one that is just the right height to tip the sitting room ceiling and no more. For the top plume must never be bent over. You cut the lower boughs off, and you bring it down with two hacks on each side. Then you catch the tree at the balance and start home. You walk in the middle of your fir, with a fragrant cloud of spicy boughs up level with your eyes. You saw the butt off even in the woodshed, and nail the standards on yourself. Then you take the tree into the house and set it up in the sitting room. Your mother leaves a mince pie right in the air, to come and see and applaud.

THAT REMINDS ME: You must have a mother as nearly like mine as mothers come. That is, she must be one who makes good mince pies—and apple, squash, blueberry, huckleberry, custard, and lemon—helps you with your sums with one arm while she rocks the baby to sleep with the other and sings him a lullaby in the midst of the multiplication table, and looks very, very beautiful.

The mother is very useful at Christmas. For she strings the popcorn—after popping it—cuts out the colored paper links you paste together in chains for the tree, and makes up the popcorn balls out of molasses and hot butter. She also cooks the goose, twenty-five pumpkin pies, three steamed puddings, and roasts the three roosters that make up the edging for the colossal Christmas dinner for the family clan. She has started the mincemeat and the Christmas puddings off to ripen back two months ago. And the jellies and jams and preserves on the table she started, many jars of them, before you were born. The sunlight of the past twenty years on this salt-water farm she has saved under glass along her cellar shelves.

The goose, naturally, is the center of Christmas. I once knew a farmer family that had a turkey for the center, but it was a family that was small potatoes and few in a hill, they did not get on in the world very far. I think they ended up snuffing ashes in the city. The goose, by the way, must be one you have mashed up turnips for these past four months, and he must weigh at least twelve pounds.

Before I forget it, you had better mix into your Christmas dish about four brothers and five sisters. Otherwise you won't have the kind of Christmas that is correct. I don't like to be constantly insisting on things, but the brothers had better be all as different as night and day, some carpenters in short pants, some preachers, some masons, some students, and as cranky and conceited and generous as my brothers were. And when it comes to the sisters, you



better be sure they are all quite different, too, and full of spice and genius for cutting out paper dolls and sewing you up in your best corduroy pants so your mother will not see the three-cornered tear you got in them when you hung yourself up, like Absalom, on the beams in the barn.

OH, YES, AND COUSINS. These are especially important. They are sort of lumber out of which you will build your house of mirth Christmas Day. They are much more pliable than brothers, and you can afford to cut to waste, with them. I don't know how it is with other large families, but mine could never get along at Christmas time unless there were, say, two full platoons of he and she cousins to come over the ice of the bays from the four points of the compass, by sleds, by skates, by shank's mare, to break my new music box's heart by too much cranking, to fight with me and slide with me, and eat too many of the corn balls with spills stuck to them from their contact with the Christmas tree's boughs. And they all went home worn out but contented, full of goose and apple dumplings, and fell asleep standing up and had to be undressed like so many three-year-olds and put to bed to rest up for another Christmas.

Cousins mean uncles. These should decidedly be like mine. Some with long beards and gates-ajar moustaches, some lazy and fond of sleep, and so good cushions for a seven-year-old boy to sit on and read, and some who carve you out ships from white pine and rig them up to the last royals with horsehair and cotton cloth and glue. Some of them should go sliding with you, by all means, and snag their Sunday-go-to-meeting trousers on stumps and come home as disheveled as you are, to keep you company.

Aunts, too. They can help with the carving and singing, and crack the walnuts. And all talk at once till the house sings like a beehive in the month of June.

And one aunt should be on hand there the night before Christmas, ahead of the rest, to read the Christmas story in Luke. And after she has finished it, you must get your pail and go right out into the middle of the story she has been reading, and feed the calves and milk your string of cows. This is the only proper beginning to Christmas Eve. You sit there quiet in the dusk and lean your head in on the cow's warm side and smell the hay and hear all the cuds being chewed in harmony, and you yourself make sounds like little bells of Christmas as you squirt the milk into the tin pail between your knees. The barn smells like Christmas. The cows fill it with their sweet breath. The snow lights up in the lantern light along the window sashes of the tie-up. You get to feeling the door might open any minute to the outside and let you see a host of angels singing and coming down along the cold sky of Casco Bay right to Great Island.

And wood, remember, is a good part of a farm Christmas. You fetch that, too, for your older brothers are too near being men, being twelve or so, to stoop to such work. You are the man to keep the fireplace fed. So you carry in beech and birch and spruce till you start the after seam of your breeches. You take in Maine summer hardened into wood. And last year's sunlight comes rippling out of the fireplace and lights up the sitting room for the tree's trimming.

You trim the tree yourselves, you brothers and sisters, the night before Christmas. You take turns at it, with all the rest handing you things and holding the baby's high chair as you make the festoons fast. The main principle to go on is to hang the popcorn and paper strings in loops from every twig and put a big red apple on at every place the loops touch the tree. You tie the candles on last. Real candles that can be lit tomorrow night.

YOU GO TO BED AT LAST. That is, you make believe go. For one by one, all you brothers and sisters steal down to hang your presents to the others, in deadly secret, on the tree. You coincide and collide, of course, on the stairs and among the branches of the tree, in a room full of shadows, now that the embers have burned low. But collisions are expected. You get back into bed at length. Your window should be a dormer one, like mine. You vow you will lie awake and watch the stars and wonder about what is in the long package with your name on it below stairs. And suddenly it is broad daylight, and the house is reeling with Apache yells. You go down with your breeches on only one leg and join in the riot under the tree. You take your presents down and look at them. But—such is the law in this Christmas of mine—you have to hang them all back. Presents, of course, come in all kinds. But unless you have a popgun with a barrel striped like a broomstick, it won't really be Christmas for you. And a top that sings a sweet tune as it stands still on one place and spins like a good fellow. And a Noah's ark for a smaller brother, that your father has made the world's stripedest zebras for, and best elephants, and you wish you were only half as tall as you are and could own the whole business yourself.

AFTER AN EON or two you are dragged to breakfast by older members of the family. You finish your flapjacks and molasses just in the nick. The uncles and aunts and cousins begin to blow in.

The house becomes too small. All the wearers of trousers, from three-year-olds to eighty-yearers, and most of the wearers of skirts, overflow upon the white hillsides and into the woods, to work up an appetite. The farm dog takes up the trail of a rabbit. Guns crack. Partridges boom. Small boys and girls catapult down the hills and out across the bays and go halfway across to Spain. Boys with barrel staves for skis turn bottoms up in the sunlight. All the older people crowd into the pung and horse sled and go up and down the bay with great clanging of bells. Some boys start a bonfire in the woods, but the snow is deep enough to keep the farm from going up in smoke.

But everyone converges on the farmhouse at two o'clock. Then all hands sit down to the goose, the roosters, and puddings and pies. Some of the smaller fry may founder here, for boys' eyes are notoriously bigger than their bellies.

THE SUN GOES DOWN while the eating is still going on, and the pine shadows come into the windows from the west. Small boys fall asleep with their faces in their plates. Lamps come out. Candles are lighted. The tree comes ablaze. One uncle is told off to put out the boughs that catch afire from the guttering tree lights. The presents come down for good. Then you all sing carols to the tune of the parlor melodeon, which an aunt plays in the parlor in the air of Greenland and in danger of pneumonia while you sit in the summer from the hearth and let your voices out. Uncles and aunts with young babies leave from time to time. But the ranks are closed up, and the singing goes on. When all the voices are used up, your father, who has held himself in reserve, starts a story. You get down on your full belly and listen, watching the bright tides that ebb and flow in the golden coals. Your father's voice goes farther and farther away. It is across the ocean at last. And then it is close, and he is helping you up the stairs to your bed and the starry window above. You fall like a log, and you go miles down too deep for dreams, weighed down with raisins and goose.

And one more Christmas is over on Lost Paradise Farm.

I envy all of you who can work up for yourselves such another Christmas from this recipe of mine this year.

And Merry Christmas to you all!

SOMETHING HOLY

It meant something holy years ago
When I saw a lamp shine on the snow
From a farmhouse window, though the light
Of the sunset had not slipped from sight.

One star looked more like a drop of dew
Than any star, since day was not quite through.
Sounds were getting lonelier and shrill,
A string of sleigh bells hung along a hill.

People were in houses, and the cows
Were shut in with the Summer of their mows.
The west grew dark. A door was opened, words
Came out sudden like a flock of birds.

Then the door went to. The words were lost
Among the gathering stars and in the frost.
The square of lamplight crossed with sashes lay
Upon the snow, all that remained of day.

Day was gone indoors, and man's desire,
And sat with little children by the fire.

—ROBERT P. TRISTRAM COFFIN

As Told by Our National Chairmen

VOLUMES have been written and spoken on "Democracy." The danger we fear is that it is rapidly becoming one of those catch words we easily mouth and of which we know not precisely the meaning nor implications. The verbal torrent avails little if we continue to be autocrats at home—if we fail to scotch there religious and racial bigotry—if we fail to develop there that rare spirit of sportsmanship which produces consideration for others, self-restraint, and a happy cooperation in all the fun and tasks of the home. For the home is the wellspring of community life. It is the first training ground for a vital functioning democracy. In order to hasten the "working" of this home democratic leaven we need its extension into the neighborhood group, for communities are but aggregations of neighborhoods.

We believe fervently that what we are looking for and are seeking in emotional stability, in tolerance, in sportsmanship and consideration for others, is found in richer quantities than elsewhere in the gathering of neighbors in their spare time for recreation—whether it be play, forum discussions, or civic service. We have seen it working for years—seen the mutual respect and liking, the growing feeling of neighborliness and friendliness and community oneness coming out of such weekly gatherings of the folks in the neighborhood at school or town hall.

J. W. FAUST, *Recreation*

WE RECOGNIZE that democratic living *begins* at home. In home and family activities are found concrete ways of encouraging the democratic way of living. These may fit into any program of homemaking regardless of the particular problem under consideration. For example, family sharing is important in all activities of everyday home life which involve planning, working, or enjoyment. How can we guide our programs more effectively so that parents and teachers recognize this important function of family life? If we believe in the democratic form of government, we will be impressed anew that boys and girls of today who are the men and women of tomorrow must experience such a way of life throughout their formative years.

In addition to this increased emphasis on democratic living, more emphasis should be thrown on the rapidly growing movement in the schools to give the boys as well as the girls some specific preparation for family life. The best of democratic ideals on the part of mother may be absolutely futile in a family where the father fails to cooperate. Such failure is all too often due to lack of understanding. Are we fair to the boys in our school?

FLORENCE FALLGATTER, *Homemaking*

THE PARENT-TEACHER association might well lead in the emphasis on democracy. The last two national conventions of the P. T. A. have admirably introduced us to the problem and what it calls for in both program and organization. Parent-teacher members should both explain and try to show how to implement the approach to democracy for today. In doing this we might keep in mind that democracy is not based upon mere majority rule but upon majority responsibility for the good of all. It is equally based upon minority efforts in behalf of the good of all. The point is that there is a deep responsibility inherent in the democratic process. In a democracy the individual accepts the obligation of disciplining himself for the good of the whole. This means the selection of activities and interests in which to spend one's energy and life in behalf of the common good. Any community project is worth while to the P. T. A. when it affords an avenue for responsible action for the good of the whole.

J. M. ARTMAN, *Former Chairman*
Character Education

The Family Pocketbook

FRANCES ZUILL

THE FAMILY pocketbook is a matter of concern to every member of the family, closely related as it is to every aspect of living. From childhood on, each individual in the group finds his interests, activities, and desires affected by the income available for family use; the money management, then, should be a joint enterprise. Family finances should be looked upon as the concern of a business partnership which includes the earners, spenders, and users of the goods and services provided by the family money.

In planning the use of the family income, the needs and wants of both parents and children should be considered. If family finances are discussed in conference, children learn how the interests of the group are coordinated, why certain needs take precedence over others, and why parents' decisions must sometimes prevail because of their larger experience and maturity of judgment. It is through family discussions and through experiences in handling small allowances independently that children gain an understanding of money values, and learn the principles of spending, saving, and sharing.

Sharing

IN ORDER TO SATISFY the needs and desires of the typical modern family, it is necessary to combine skillful management with adequacy of income. Inadequate incomes place limitations upon the type of neighborhood and housing a family may select, and the kind of food and clothes it may purchase. How can a family meet the requirements for physical health, or secure the type of environment which is conducive to desirable social and mental development when its income is irregular or too low to meet ordinary needs? But there is a tendency to overemphasize the amount of money that is essential for a satisfactory level of living, and to underestimate the importance of good management in handling the money that is available for family use. The amount and kind of education, recreation, and comforts, the use of health services, as well as the provision for savings and protection are conditioned in part by the size of the income, in part —and this is no less important—by the manner in which the money is used. Since the family pocketbook determines to a great extent the kind of living that is available to the family, plans for using the income should be made cooperatively.

Too often the burden of responsibility for satisfying the needs and desires of the family is placed on the earner of the income, when in reality it should be shared with the spenders, and those who use the goods and services which the money buys. Size of income is one thing; the value of that income is another. And the value of the income is dependent upon the managerial skills of those who control the family purse—the kind of judgment they use in making choices of goods and services to promote family objectives. To them belongs the responsibility of weighing one need against another or one want against another in order to do justice to all members of the family.

But the obligation of the spenders does not end with choice-making. It is necessary for them to find in the markets which are available to them goods and services which in *quality, quantity, type,* and *price* satisfy family *needs, desires,* and *tastes.* To use a term of recent coinage, there is a distinct need, on the part of the spending public, for "better buymanship." There is a technique in buying as there is in selling, and techniques can be improved through instruction and practice.

Another point to remember: the value of any income may be materially increased by the services which are rendered in the home by both parents and children. Practical household skills have a value in increasing the real income that cannot be overlooked. It is recognized, of course, that many factors such as the health of the family, community resources, and business conditions affect the value of the income at various times. It is important for children to learn to adjust their wants to a fair share of the family income; but it is equally important for them to learn how the real value of the income can be increased by the chores they perform.

Budgeting

GOOD MANAGEMENT of family finances requires a plan for distributing the income which will take care of both present and future needs. With-

out such a plan it becomes too easy to allow immediate needs to dictate the expenditures. Before any practical plan for spending is made, a family should take a long look ahead—perhaps fifteen or twenty years or even more—and determine what it hopes to achieve in a given period of years. Perhaps there are children for whom the parents hope to provide a highschool or college education, or maybe the young people themselves have goals which the family can help them to achieve. It may be home ownership, a business venture, a vacation, retirement, or protection for dependent children or relatives. Again it may be a financial goal that the family hopes to attain by consistent saving and investment, or the setting aside of a fund to equalize expenditures in lean years. The fundamental purpose of planned spending is to provide what seems essential for the present development, comfort, and happiness of family members, and at the same time consider a sensible balance between present needs and desires and future security and independence.

Before making a plan for spending the income it is essential to take stock of all the assets and liabilities, in order to estimate the probable sum that will be available for family use within a specified time. If the income is mainly in the form of wages and salary, the estimate can be fairly accurate. On the other hand, if the income is derived from sales of farm products or any other source where prices fluctuate, it will be necessary to make an estimate of income, and wise to make it a conservative one. In one midwestern state government investigators estimated that approximately half of the farm income was in "kind" instead of cash, and therefore did not go through the family pocketbook. The amount of such an asset is not easy for the planners of a household to estimate, but there are usually figures available from previous years to serve as a guide.

As a preliminary to a consideration of the day-to-day demands upon the family pocketbook it is advisable that the long-time program as well as



the total assets be reviewed. This point has already been stressed. But there is another side to the picture. Important as are some of the more remote goals, such as security and education, there are insistent daily needs that must come first. There are certain minimum requirements for food, clothing, and housing below which a family cannot go without lowering its plane of living or endangering health. It is easier to weigh the relative values of present and future wants if they are considered together. For example, if a luxury like a fur coat makes the payment of the insurance premium impossible, it might be better to place the emphasis on future protection. On the other hand, if the insurance premium makes it necessary to postpone needed medical or dental care, the emphasis should probably be upon the present health needs.

Looking ahead often leads the careful planner to curtail present spending and avoid placing liens on future income in the form of installment purchases. Ill-considered, impulsive purchases involving large future obligations often prevent the family from meeting important and immediate needs of its members. Another difficulty is that such necessities as food, clothing, and housing, as well as a number of more or less fixed expenditures in the efficient operation of a household, tend to crowd out expenditures for personal development unless special attention is given to them. Items which relate to the development or advancement of the younger members such as music, literature, art, recreation, or health services cannot be left to chance. They are so important in the lives of children and adults that they must be provided for in any plan for spending.

In the last few months much has been said about "balancing the budget." The term is very popular in discussing state and national finance, but when it is applied to family finance it does not always have the same meaning or importance, if one is to judge from the facetious articles in popular magazines. Nevertheless, the principle of balancing income and expenditures is as sound for an individual or family income as for business or state. A family budget is nothing more than a carefully calculated plan for the distribution of an estimated income over a specified period of time. It is a forecast, or plan made in advance of spending, by means of which family goals may be achieved. It serves as a guide in distributing the available money among the principal items—food, clothing, housing, operating, advancement, and savings.

A budget should not be confused with a detailed expense account, which is a summary of expenditures that have already been made. A record of past expenditures is valuable, for it serves to point out errors in spending and indicates places in which disproportionate spending was done. It tells individuals where poor judgment was used and where the values obtained were not worth the cost. It is worth while to examine the expense account to see whether each member had his share to meet his needs, and it serves too as a good basis for planning next year's budget.

Adapting

THE SOLE PURPOSE of an expense account and budget is to act as a guide in balancing the needs and wants of the various members of the group. It should never be considered as an end in itself. Every plan should be simple, flexible, and subject to change. If it is complicated it defeats its own end. A plan is a substitute for the "trial and error" method which not only is apt to be wasteful but is less likely to provide a well-balanced program for spending.

No single plan for setting up family budgets can be recommended. Budgets are planned to fit specific situations, taking into consideration the varying needs, characteristics, and tastes of individuals in families, as well as size of income and community standards. Family budgets are personal and individual. So-called "standard" budgets have been prepared by individuals and organizations that are interested in the problem of family finance, such as social agencies, insurance companies, and banks. But these so-called "standard" budgets, which present suggestions for the division of specified incomes for families of definite types, can only serve as guides. Each family budget must be made in the light of the individual family situations and obligations. There is no such thing as a single set of figures showing when a salary or income is adequate for family needs.

A budget is merely a device used to help families get a clear-cut picture of earnings and expenditures, needs and wants. A plan by any other name will serve the same purpose. Good management of the family purse is not only basic to future economic security of the family; it is directly related to the welfare of children in the family.

Growing Up— Savage and Civilized

A. IRVING HALLOWELL

GRANDMOTHER used to say, "Tommy is going through a stage" when Tommy stood one's hair on end with his balancing exploits on the fence, or when he was stubborn, or, later, when he was awkward and self-conscious. Nothing much was done about it; "stages" explained everything. Tommy had to go through a whole succession of them to grow up and if only patience were exercised each one would inevitably fade into his past.

Until recently, something of grandmother's attitude of inevitability still clung to much discussion of the psychological development of children. When psychologists first turned to child study they sought to correlate mental and social behavior with the well-defined phases of physical growth in the individual from birth to maturity. And it appeared that grandmother's diagnosis of stages was essentially correct. Our children did seem to pass through an invarying sequence of them: "infancy," "childhood," and "adolescence," to each of which certain characteristic patterns of behavior were found to belong. Environmental forces apparently only stimulated something that unfolded from within the growing child.

At the same time—the latter part of the nineteenth century—there were being made the first systematic studies dealing with the cultures of the uncivilized peoples of the earth. These led to another idea of stages: there seemed to be levels like "childhood" and "maturity" in the history of the development of civilization. Contemporary savage peoples were thought to belong to an arrested stage of development, the childhood level, and the idea arose that, if this were true, one should be able to find certain psychological parallels between savage peoples—"the children of the human race"—and our children.

MANY ATTEMPTS have been made to work out such comparisons. For example, children and savages were said to confuse fantasy and reality, to think "magically." Their art was compared and similarities in styles of drawing were pointed to as evidence of similar stages in mental development.

But today we are examining our first generalizations about stages of mental development in children very carefully, and, as further analyses are made, the inevitability of many of these stages is more and more open to doubt. It appears more likely that social and cultural factors—the way a child is treated, the ideas and technical skills we give him, and the kind of behavior we expect of him, among other things—*are* important in shaping the mental growth of the individual. And if this is so, many of the comparisons of children with savages may only be superficial while other similarities may be due to certain factors in their experience which are similar.

Thus, when first investigated, there appeared to be invarying stages in the drawing behavior of children. So far as subject matter is concerned, it has been stated, for example, that in the drawings of children at the younger age levels the human figure predominates. While this holds for American children, it is far from being a universal tendency. The generalization may only be valid under certain conditions of stimulation. In a study of Swiss children it was noted that the human figure was seldom drawn, that houses and objects of all sorts headed the list.

In the manner of execu-

WITH this article one of our readiest explanations of children's conduct goes by the board. Another one comes to take its place. And this one is supported by observations less casually made than those which lead us to say, "All children are like that at that age," or "Boys will be boys." After all, the world is large, and it holds children by the million. Perhaps parents and teachers need to guard themselves against generalizing too easily, since most of the "little savages" with whom they are acquainted are Americans and therefore close kin.

tion—the stylistic features—of drawing there seems to be just as much variability. Among the children in western culture spontaneous drawing has been said to develop from scribbling through a stage of crude cartoon-like representations to a more naturalistic rendering of things. But this is contradicted by examples of drawing among Indian children in British Columbia. When they were instructed to draw an animal, some of them drew those familiar to them; others, those seen in books; while a third group drew mythical animals typical of their cultural group. The familiar animals were drawn more or less naturalistically, but the mythical animals were done in the highly stylized manner of the adult art of this area. Besides, more boys than girls drew these latter animals, a fact correlating with the fact that the characteristic art of this area is executed by men.

Thus, when we study children with widely different backgrounds we are led to believe, not that there are certain stages in development through which every child may be expected normally to pass, but that where cultural background and daily experience are similar children tend to respond in similar ways.

On this basis it is possible to explain certain negative similarities that undoubtedly do exist between drawings of primitive people and those of children. Lack of perspective is an excellent example. Primitives know almost as little about it as children.

In our own society we know a great deal about the fumbling efforts at perspective that were made in the early Renaissance and the results finally achieved by a serious study of the problem. Consequently, we do not expect children to draw in perspective unless trained to do so. Like primitive peoples, they would never learn to do so if the technical skills necessary to this achievement were not part of our cultural tradition. The same interpretation applies to the beautiful cave drawings of artists of the polished stone age. These are undoubtedly the result of an established art tradition and not simply the "expression" of individuals.

THE PARALLELISMS between the thinking of savages and that of children have often been discussed. Some psychologists, for instance, have maintained that the child and the primitive fail to differentiate clearly between the real world and the world of imagination and fantasy. Again, magical practices among children, such as using a "lucky" pen to insure a good grade in an examination, or the idea that by walking along one can make the moon follow, seem to be strikingly like the magical beliefs of savages. And still another tendency that is said to characterize the early phases of child thought as well as the causal thinking of primitives is their explanation of everyday happenings in animistic terms; that is, in terms which carry belief in the existence of spirit or soul, as distinct from matter; which regard inanimate objects as possessing a personal life or soul. Nothing is due to chance, everything is alive, in the thought of the individual man.

So far as this sort of thinking is concerned, it



is important not to confuse the child's belief and his ignorance. As Nathan Isaacs has said, "The child doesn't *believe,* for example, that 'everything is alive'; he simply doesn't *know* that everything isn't alive. He simply turns to all kinds of things with the expectations, or habitual modes of behavior, which he has in fact drawn from his experience of living things. . . ." Nor can one assume that to savages all kinds of things are animate, even when a belief in such a possibility is part of their culture. I once asked an old Indian whether all stones were alive. He thought a moment and then answered, "No, but some are."

This incident shows clearly that we must be careful not to overgeneralize the animistic beliefs either of the child or of the savage. Recent investigations have found that magical thought appears in children when observation and experience are lacking. Within the sphere of their knowledge, realistic explanations are always given. This may occur at six years, but even at eleven or twelve years children may not give realistic explanations if the subject matter is outside their experience.

At this point I should like to draw attention to an enormous gap in our knowledge which, if filled, would contribute in the most positive way to our knowledge both of child mentality and of primitive mentality: information about the *children* of savages. Only recently have investigations been made on the children of savages, but it is evident already that we shall have to revise further many of the generalizations we have been making in connection with our studies of growth and development.

Margaret Mead's data on Samoan girls, for example, have shaken our provincialism with respect to the behavior patterns of adolescence, once taken to be universal. Samoan girls do not go through such a period of stress and readjustment. And it was also Margaret Mead who, on the basis of observations made on the children of savage Melanesians, challenged the idea that children think naturally and spontaneously in animistic terms.

THERE SEEMS to be little doubt that in our culture a contributing factor to the characteristic features of "child mentality" that we have discovered is the positive effort we make to keep our children childish. In consequence of this effort there is a discontinuity in the transition from childhood to responsible adulthood which the individual must overcome and which is the result of cultural conditioning, not ripening maturity. In many primitive societies we find patterns of child training that are more continuous and that do not emphasize so sharply the distinction between child and adult.

Our culture goes to great extremes in this respect. As the anthropologist, Dr. Ruth Benedict, has pointed out, "The child is sexless, the adult estimates his virility by his sexual activities; the child must be protected from the ugly facts of life, the adult must meet them without psychic catastrophe; the child must obey, the adult must command the obedience." These all are dogmas of our culture, dogmas which, in spite of the facts of nature, other cultures commonly do not share.

The psychological effects arising from such differences in cultural emphasis are extremely important for the study of child mentality as well as for an understanding of the conditions under which the mentality of adults is molded. In the Melanesian society where Margaret Mead made her observations, children are never told that they are "too little" or "too weak" or "not old enough" to do anything. Each child is encouraged to put forth his best efforts, so far as his capacities will permit. Neither is the child given any but matter-of-fact answers to its inquiries. No Manus mother would tell a child who had spent hours exploring the internal structure of a piano that the sounds were made by little fairies who stood on the wires and sang, as an English mother did.

SAVAGE CHILDREN likewise acquire sexual knowledge and even experience much earlier than they do in our society so that it is not strange to find that even the psychoanalyst Roheim recognizes that in certain respects savages are more grown up than we. Among the Saulteaux Indians whom I know at first hand, stork yarns such as are found in our culture would be laughed at by many youngsters.

The popular idea in our culture that folk tales and myths are somehow "natural" intellectual fare for young children and that consequently the savages among whom they originated must be of childlike mentality, is in part due to the lack of a firsthand acquaintance with some of this folk literature. I know that none of you would permit your children to read the unexpurgated versions of the stories that Saulteaux Indian children have been hearing for generations. The humor in them is extremely broad, not to say vulgar, and yet they are uncensored for the children.

We are thus faced with a paradox. The children of savages are often less childlike in many respects than our children. Yet we have constantly equated the adult mentality of our children at the earliest levels of their development!

Perhaps we, too, need to make sure that we are not confusing fantasy and reality.

Parent-Teacher Study Course for 1939-1940

AMERICAN YOUTH

THE many problems of youth in the modern world and the consequent attempts to solve these problems on the part of both home and school have awakened parents and teachers as never before to the role of youth in our democratic society. It is, therefore, the purpose of the parent-teacher study course for 1939–1940, outlined and directed by Dr. Ada Hart Arlitt of the committee on Parent Education for the National Congress of Parents and Teachers, to present the facts concerning modern youth — his interests, attitudes, abilities, and personal characteristics. The thoughts and feelings of American young people today will have much to do with the course of American history tomorrow, and what they think and feel will not be greatly influenced by what parents and teachers say to them. What they learn from their own experience in their daily lives will mean more than anything we try to tell them. And it is to what they actually experience that parents and teachers must contribute if they are to help them over these difficult years.

"Saturday, Sunday"

By DR. JOHN E. ANDERSON

(*See Page 9*)

I. Pertinent Points

1. The problem of social engagements for adolescents calls for understanding and wisdom on the part of parents, since the desire for a full social life is a natural part of the life of youth.

2. It is the responsibility of the family and of the community to provide for the social needs of the adolescent. If they do not make the effort to provide fully for growing youth, youth will take the problem into its own hands.

3. Growing children need parents who grow with them. Today's needs are so different from those of the preceding generation that parents need to keep an open mind and a sympathetic viewpoint instead of taking the position that "What was good enough for our grandparents is good enough for us."

II. Questions to Promote Discussion

1. How can the family arrange its home and its daily program so that adolescents will wish to bring their friends home?

2. How many times should a highschool boy or girl go out during the week and over the weekends?

3. How far should lessons and quiet evenings at home take the place of social life?

4. What are some needs of modern youth which must be met by the home and the community?

References:

1. "Education for Human Relationships." Joseph K. Folsom, *National Parent-Teacher*, March 1939.

2. "Education for Civic Responsibility." Clarence A. Dykstra, *National Parent-Teacher*, May 1939.

3. "Keeping Family Life Stimulating." George D. Stoddard, *National Parent-Teacher*, June-July 1939.

4. "The Golden Rule for This Generation." Ernest G. Osborne, *National Parent-Teacher*, August-September 1939.

ANNOUNCEMENT

THE study course article, "Saturday, Sunday," for use at the January meeting of parent-teacher study groups, appears in this issue. The January issue will carry the article, "Where Are You Going, My Pretty Maid?," for the February meeting. Throughout the year each month's issue will contain the study course material for the following month. This procedure will provide greater opportunity for securing supplementary material and otherwise developing the topic and the method of its presentation.

Books In Review



FAIR PLAY. By *Munro Leaf.* New York: Frederick A. Stokes Company. $1.50.

TERRENCE O'HARA. By *Thomas Burns.* New York: Harcourt, Brace and Co. $2.00.

BY THE SHORES OF SILVER LAKE. By *Laura Ingalls Wilder.* New York: Harper and Brothers. $2.00.

BRIGHT HERITAGE. By *Mary V. Provines.* New York: Longmans, Green & Co. $2.00.

IT IS EASY TO CHOOSE four books from the largest and best output of new books to come from the presses in any year that I have been reviewing them. But how on earth am I to choose *only* four?

Of course I must leave out, in a review like this, all those that depend largely on the beauty of their pictures; I cannot tell you what a picture looks like; you must look at it. I must be content with advising you to visit a bookshop and feast your eyes on the softly glowing colors and gold of *The Ageless Story,* in which Loren Ford sets New Testament narrative against a background of rural New England landscape lovely as the Italian primitives. You must look at Dorothy Lothrop's *The Little Mermaid* to realize that Andersen's lovely classic never had the really right pictures till now. Examine for yourself Robert Lawson's magnificent drawings for a much-needed shorter version of *Pilgrim's Progress,* and his droll, often hilarious illustrations for his first story, *Ben and Me,* an autobiography of the mouse that lived in Ben Franklin's famous fur cap and according to Mr. Lawson took such decisive part in his actions. Just open Ludwig Bemelmans' *Madeline* and see if either you or the child with you can help laughing at this almost wordless account of a small girl at school. That should give you a start on the picture books.

The first of my four begins just beyond the picture book stage, when children love to listen to reading; it will last much longer as reading matter. *Fair Play,* by Munro Leaf, goes on where his *Manners Can Be Fun* leaves off, and has the same absurd yet significant drawings to point its meaning. Etiquette and ethics cannot be separated for little children, if indeed they ever can be. The first book laughed little children into good behavior at the table, in the home, while it showed them why such behavior was good. *Fair Play* by the same method uses situations in the playground, at school, and elsewhere in a child's own experience, to show him in action just what fair play means and why we must use it as well as enjoy it, if everything is not to be tangled up for ourselves as well as for others. By easy stages this leads into community fair play and into government as we here enjoy it, and by the time the last pages have been reached the child will have a better and clearer idea of what democracy means, and why it is worth working for, than many of his elders could put so clearly into words. Mr. Leaf puts his whole heart into this book; he takes the matter seriously and writes so gaily he makes the reader delight in taking his advice.

THE SECOND BOOK is chosen for the fairy tale age, which has so large a literature at its disposal that a new one must be uncommonly good. Such a story is *Terrence O'Hara,* by an author new to us, Thomas Burns. You might know it came from Ireland—I have heard the author lives on an island miles from nowhere—for in this part of the world you need not make believe, to believe in fairies. The small boy who is its hero gets a tin whistle from some of the liveliest Little People you'd meet, and when that whistle blows everything dances and likes it. This may not sound so new, but it has a new twist all the way along—brisk humor, lilting cadence, and warm humanity of feeling that

make it stand out even among Irish stories. Also it has the best pictures Reginald Birch has drawn in years. That reminds me: the best collection of stories this year is made up of those for which this illustrator has made drawings for the past fifty years, from *Little Lord Fauntleroy* and the immortal yarns of Frank Stockton to this very season. It is called *Reginald Birch: His Book*, and the pictures alone are worth its price. If I could have another fairy tale book it would be *Five Bears and Miranda*, by Henry Beston—oh, I must have it anyway, for a better blend of mermaid (that's Miranda), magic, little fat bears, and the methods of *The Swiss Family Robinson*, would be hard to find.

MY THIRD BOOK must be for "middle-aged children," the eight-to-twelves for whom so many books are written because they need so many. At this age children's tastes are so individual that when parents ask me to suggest books I always ask another question, such as "What is his favorite book now?" or "What does she like best to do?" I cannot hope to select a book that will suit every taste at this time of life, but in choosing *By the Shores of Silver Lake*, by Laura Ingalls Wilder, I can call your attention to the remarkable and valuable work-in-progress of which it is part, though each of its volumes can stand quite alone. Mrs. Wilder began in *Little House in the Big Woods* to tell her own life story in fiction form. Children loved it at first sight and kept on loving it as the Ingalls family moved from Wisconsin to Kansas in *Little House on the Prairie* and to Minnesota in *On the Banks of Plum Creek*, while meantime in *Farmer Boy* the story of her husband's boyhood in old New York State began. In the present book Laura is beginning to grow up; at the very end there is an indication that in the next one Laura and the Wilder boy will meet. There is home-grown, heartfelt beauty in her view of life and way of giving others that view. She makes home beautiful whether in a covered wagon, a sod house, or a railroad camp; she faces sorrow and rises above it as we must do if we are ever to grow up. I have just dashed through *The Singing Tree*, by Kate Seredy; anyone is likely to read it at the same speed; it is the same horse ranch and home during the World War, as in *The Good Master*, with the place full of Russian prisoners and German children. The pictures are even better.

AS MY FOURTH BOOK must be for older young people, the selection will be from two kinds especially useful at this age—biographies, and stories in which a career is either the center of interest or a highly interesting background. Of the latter type of career story Mary V. Provines' *Bright Heritage* is a model. It is a girl's story of getting a foothold not only in the library profession but on the slippery ground of growing-up. She works hard and has fun in and out of working hours. She must choose between two honest young lovers, neither with much to say for himself—she even has to put on a little pressure to induce one to admit she's not as homely as sin—but either well worth a girl's affection. If you don't know the funny things that can happen in the cataloguing department or elsewhere in a county free library in the far West, you'll enjoy them here, while the more you know about libraries the funnier they will be. The style is graceful; I don't see how anyone could find it other than very easy to read. Remember, however, that there are this year uncommonly useful "career stories" for boys and girls who mean to enter upon such careers—stories of struggle and honorable success in medicine, advertising, large-scale cooking, public health nursing, publishing, aviation, written by experts in these fields who also know how to write. You would choose among these accordingly as you preferred this profession or that.

For the biography I choose *Nansen* by Anna Gertrude Hall, because this great man's life ranges fields through which it is well for our children to follow. This is a year when greatness of soul, singleness of purpose, selfless devotion to something higher than material gain, must not be permitted to fade from our children's sympathies. Here is a great man who will help us not to be little.

Help *us*—on this word I close. For as parents and teachers you will lose much of the value these and so many other good books for children offer you this year, if you are content with only recommending them to children. Read them yourself as well. Best of all, read them aloud together. At any time of life, and especially in a wartime year, fair play's a jewel, home life, beauty, and love are treasures from Heaven; honest work's a joy and the high road of the noble heart preferable to the low road of a coward's compromise. You need not lower your adult standards to enjoy children's books in which these ideals are brought to life.

—MAY LAMBERTON BECKER

Projects and Purposes

for

PARENT-TEACHER ASSOCIATIONS



THIS is the fourth of a series of discussions designed to promote a better understanding of the meaning and scope of parent-teacher work. Light thrown upon the past often serves to illuminate the present and to show where the paths of the future may lie. So it is hoped that in answering the question "Whence have we come?" these articles may give substantial aid in answering for the local association the all-important question "Which way shall we go?"

IT WAS not long ago that many people thought of play as something harmful. They argued that "an idle brain is the devil's workshop" and "Satan finds some mischief still for idle hands to do." They seemed to overlook the possibility of offering training in the use of leisure so that the "idle" brain and hands might find employment in something really constructive, or fill the hours with genuinely helpful activities because genuinely enjoyable. In one school, as late as 1872, the rules for the governing of students included these statements:

> The students shall be indulged with nothing that the world calls play; let this be observed with strictest nicety; for those who play when they are young will play when they are old.

These peculiar ideas are not difficult to understand. The long working day was common fifty years ago; father spent all the daylight hours—and more—in attending to his duties as wage-earner in the workshop or the store or on the farm; and mother, unblessed with electric servants and labor-saving gadgets, went him one better, or maybe two or three! It was hardly fitting then that the children should be doing nothing in particular. In those days there was, naturally enough, little or no place for family recreation. In a time when there was little or no opportunity for family recreation, it is quite obvious that there would be even less opportunity for group or community recreation.

ALTHOUGH THE PIONEERS who founded and guided the National Congress of Mothers were amazingly alert to the needs of childhood, it took the Congress over ten years to give leisure and recreation a respectable place in its scheme of work. It took the Congress ten years at least to realize fully that recreation should be rightly considered an educational problem and that it could be so handled as to contribute to the general welfare. Thus, while it cannot be said that the Congress was the trail blazer for this wholesome activity, it is apparent that it did not play the laggard's part. In 1907 there were in all the United States only ninety cities that conducted playgrounds for children. That this number grew by leaps and bounds in the period immediately following is due in large measure to the playground movement which received its essential support from organizations with more inclusive aims, preeminent among them the National Congress of Mothers.

IT WAS AT A MEETING of the executive committee of the National Congress in 1908 that the motion was carried which created a committee on playgrounds. The national committee was to consist of members appointed by state presidents, one member for each state. It was also recommended that every Mother's Circle have a committee on playgrounds charged with the duty of seeing that the children in its vicinity have room to play. The report submitted two years later showed that a

sound philosophy underlay the program that was slowly taking form. Playgrounds were to be promoted in recognition of the value of play for rich and poor alike. Not alone for the alleviation of the miseries of the underprivileged in the slum areas, but for the education of all children everywhere were they to be established and supported. The report asked this question: "Can the mothers of the country direct their energies for the benefit of their children in any better way than to promote a movement which not only safeguards their children during the hours of play, but actually directs their play in such a manner as to make them better and stronger men and women?" Plainly, this committee regarded itself as engaged in a work of education.

NOR WAS THE WORK of the committee limited to making playgrounds grow where none had grown before—for example, on the roofs of buildings in congested areas. One of its earliest interests became the opening of schoolhouses for the use of the community, with the idea of providing interesting, instructive, and wholesome entertainment for all. This concern for centers for recreation expressed itself in the creation of a special department devoted to the establishment of such centers. And as the Congress grew older and extended its activities to include older children there came into being a committee on Dress, Chaperonage, and Recreation. Probably this committee considered such weighty matters as low and high heels, proper dress for classroom wear, the frantically late hour of eleven o'clock for young people to return home, and other questions which helped young people to understand themselves and to improve their personalities. This committee was soon replaced by a committee on Recreation and Social Standards, and this single committee in turn soon became two separate ones. But the purpose was more constant than the name. It was to control, in whatever measure possible, the influences affecting the intellectual and moral life of school boys and girls.

The motion picture problem which looms so large on the 1939 horizon and which now is the responsibility of a separate national committee, was among the first to be considered when the committee on playgrounds swung into action in 1910. A resolution of that year first took note of the fact that moving picture shows and vaudeville performances "which under certain restrictions may be made a powerful educational factor," had become demoralizing to children and young people. The resolution then called upon local organizations of mothers to combat these influences for evil through cooperation in a program of censorship and supervision. While this early method of attacking the problem has given way to the newer techniques of today, it is significant that the problem was recognized at its very outset and courageously attacked. If it has not yet been completely solved it is not for lack of continuous effort. Here was a perennial that proved to be hardy to an extraordinary degree.

AS INDUSTRIAL and social changes began to invade society, tremendous amounts of leisure were created. Whereas the frontiersmen of the seventeenth and eighteenth centuries in America were confronted with manual labor which had to be done as the price of survival, machines were now to be had which emancipated men and women from much of the drudgery which was taken for granted years ago. For the first time in history there was a promise of real leisure. Working days were shorter; fewer children were required to make any substantial contribution to the maintenance of the home; and the school began to stress extracurricular activities. Under these conditions there was room—moreover there was need—for a many-sided program in which home, school, and community could cooperate for the good of all.

As the new day of increased leisure became more general the problem of its wise use became more acute and led to a new conception of the role of recreation in the building of the total human personality. Both young people and adults learned to "discriminate between the enjoyments that enrich and enlarge their lives and those which degrade and dissipate." Thus came into being modern American recreation with its multiplicity of cultural arts, hobbies, activities, and diversities. In this new development as in the beginning, the National Congress of Parents and Teachers played a leading part.

THROUGH THE YEARS, again and again, records show the theme to be recreation. Leisure time activities, play, hobbies—all that is known as recreation found place and importance in the parent-teacher program. The organization came into being at a time when communities were not planned for good living for children and youth; when crowding and slums were all too often the characteristics of our cities, and when the drab and ugly frequently were marks of the village and the country crossroads. First discovering the need of every child for adequate expression through play, through outdoor activities, through creative projects of his own choosing, the membership of the parent-teacher organization proceeded to make possible an environment where children and youth could find opportunity for enjoying their birthright of play. Playgrounds, parks, swimming